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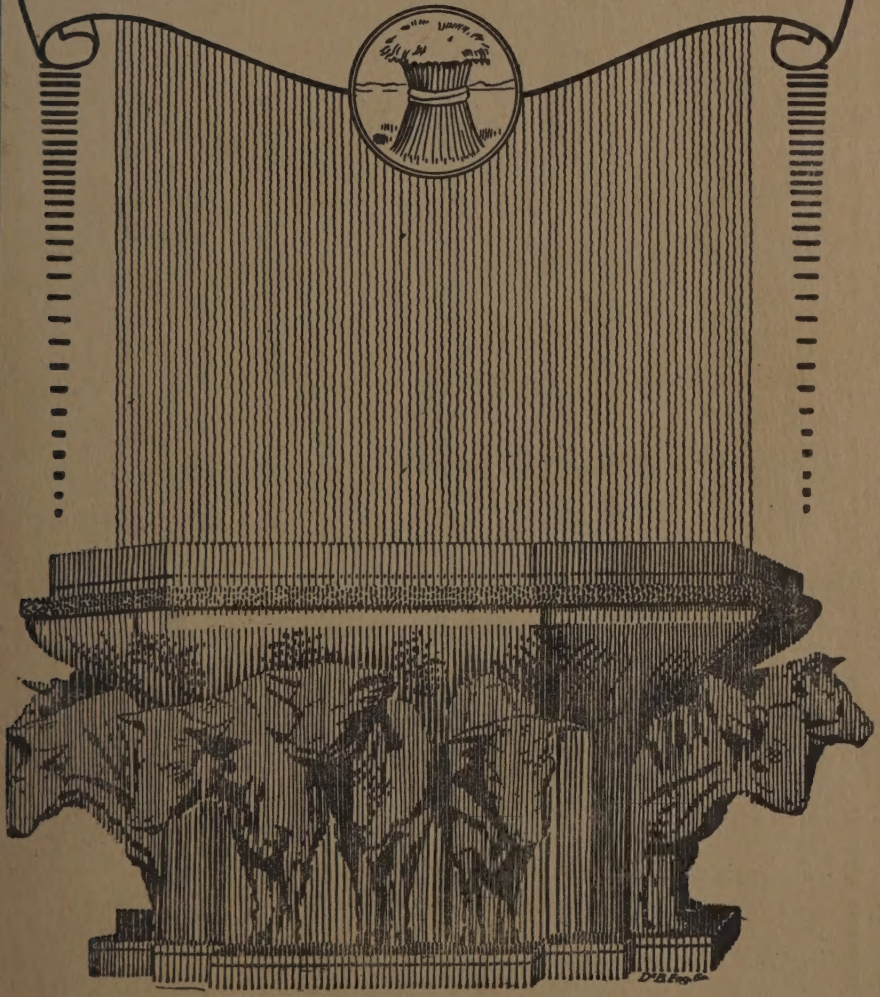

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Aunt " Em."

By Lula Green Richards

This morning dawned a splendid April day,
With chilly night a storm cloud passed away.
As rose the sun a glorious diadem
Came Angel messengers for dear Aunt "Em."

And she was ready, even waiting here
For transportation to a life of cheer,
Of endless joy, of love and friendship free,
Of untold blessedness for such as she.

Trials and sorrows let us not recall
In her new life she triumphs over all,
Eliza, Zina, Bathsheba are there,
Let us in grateful thought their gladness share.

Let us bring flowers and sing Aunt "Em's" sweet songs—
For mortal friends such tributes still belongs,
While hosts and hosts who welcome her above
High honors pay her faithfulness and love.

PRESIDENT EMMELINE B. WELLS

THE

Relief Society Magazine

Vol. VIII. JUNE, 1921. No. 6.

Death of
President Emmeline B. Wells
and Appointment of
President Clarissa Smith Williams

The feelings of love and sorrow which fill the hearts of all members of the Relief Society with the passing of our great leader and wonderful president on Monday, April 25, 1921, will be tempered with a saintly gratitude that we have known and been associated so long with this pioneer Relief Society worker and leader. She deserved and enjoyed the confidence of all her associates, of the leaders of the Church, past and present, and she leaves behind a name that will never be effaced from the scroll of time. Her funeral services were held in the Tabernacle, April 29, and were in many respects, the most remarkable ever held for a woman in this Church, or in this generation.

BIOGRAPHICAL SKETCH (DESERET NEWS, APRIL 25, 1921)

Emmeline Blanch Woodward Wells was born on February 29, 1828, at Petersham, Worcester county, Mass., the daughter of David Woodward and Deiadama Hare Woodward. She graduated at a very early age from local and finishing schools, and at 15 was teaching school. She was baptized into the Church March 1, 1842, and was married the following year to James Harvey Harris. Moving to Nauvoo in 1844, the young couple were present during all the trying scenes connected with the martyrdom of Joseph Smith. In the apostacy that followed she was deserted by her husband and his family, and an added grief at this time was the death of her little son. In 1846 with the body of the

Church, she started on the memorable western journey to Utah, and she remained, during the winter of 1847, at Winter Quarters, teaching school, as she had at Nauvoo, and taking care of her younger brother and sisters left orphans by the death of her mother. Becoming the wife of Bishop Newel K. Whitney, she came to Utah in 1848; and after his death, she married General Danniel H. Wells, in 1852. Of her six children, three survive her: Mrs. Isabel M. Sears and Mrs. Mell Woods, daughter of Bishop Whitney, and Mrs. Annie Wells Cannon, daughter of President Wells. She leaves a number of grandchildren, great-grandchildren and even great-great-grandchildren to rise up and call her blessed.

As a writer, suffragist and teacher Mrs. Wells took an active part in the development of early day Utah. When the women of Utah were enfranchised in February, 1870, she was one of the first to exercise the ballot, and has never failed since that time to vote. For years she wrote over the *nom de plume* of "Blanche Beachwood" for the *Woman's Exponent,* and became editor and owner of that paper in 1877, retaining the office and performing the duties until the year 1914. In the very first days of the organization of the Relief Society in Utah, she became interested in that great Church auxiliary and she also aided in the organization of the Y. L. M. I. A. and Primary associations. She served as corresponding secretary of the General Relief Society, under President Zina D. Young, later became general secretary, and in 1910 was unanimously chosen fifth president of that organization which office she has retained until three weeks ago.

In 1874 she was appointed Utah vice-president of the National Woman's Suffrage Association, and attended many of the national conferences, speaking before various national bodies in the interest of women and children. Many of these speeches were widely copied and quoted.

She represented the state at the National Woman's Suffrage Association in January, 1879, at Washington, D. C.; in 1882, at Omaha; in 1885, at Washington, D. C.; in 1895, Atlanta, Georgia, where her speech on the Utah's prospective admission to statehood was greatly applauded; in 1897, at DesMoines; in 1902, at Washington. She also took an active part in the National Council of Women, appearing before that body in 1895, and was the first western woman to be elected an officer of that council, attending the International Council session in London in 1899.

In 1876 she was given a special mission by President Brigham Young to lead the women of the Church in the gathering and the saving of grain. This mission she carried out so faithfully that at the time of the great World War the society was able, through

the Church authorities, to hand over to national authorities a great quantity of wheat saved during the years, which was used to feed the American fighting forces abroad. Previously a large quantity had been contributed for the relief of the starving population of China; and a carload of Utah flour, representing Relief Society wheat, was one of the first contributions received by San Francisco after the great earthquake and fire.

In 1912 the Brigham Young University conferred upon Mrs. Wells the honorary degree of Doctor of Literature. In the same year, she was selected to unveil what is said to be the only monument erected to birds in the world—the Seagull Monument on Temple Square.

Besides her editorial work and her extensive correspondence, Mrs. Wells found time to write hundreds of poems. These have been collected and pubished in separate volumes. She was founder and first president of the Utah Woman's Press Club, and later Honorary President. This body of cultured women took the initiative in the securing of the doctor's degree which was conferred upon Mrs. Wells ten years ago, by the Brigham Young University. The impressive ceremony of conferring upon the distinguished little lady the cap and gown included an affectionate address and tribute from President Joseph F. Smith, President of the Board of Trustees. The Press Club women also took up the publication of Mrs. Well's poems, *Musings and Memories,* which was carried to a successful issue and which remains the delicate intimate revealings of a refined, sensitive soul. Her remarkable recollection of important events connected with the early history of the Church and of the state, and her intellectual attainments and charming personality, ever made the little woman a personage of much interest to prominent persons from all parts of the world. The various buildings in which she has had her office and latterly her apartment in the Hotel Utah, were the Mecca of distinguished visitors, statesmen, soldiers, authors, and publicists, writers, to say nothing of thousands of admiring friends; and her "visitors' book" probably shows a greater number of interesting autographs headed by the United States presidents and foreign officials, of the highest ranks, than any other like volume in the west.

Her birthday receptions tendered for years by the general board of the Relief Society have also been gatherings at which the state's greatest, distinguished citizens have gathered to pay their respect to "Aunt Em." Even of late, despite her advanced years, few public gatherings of importance were regarded as complete without the presence of the wonderful little woman who for so many years was identified with the leadership of the great organization of 50,000 women of the Latter-day Saint Church. Her

last public appearance was at the reception in honor of her 93rd birthday, given by the Relief Society Board at the Hotel Utah, February 28. The later years of her life have been spent, at her own desire, at the Hotel, on the spot where nearly three-quarters of a century ago, she first camped upon arriving in the Great Salt Lake Valley. A month ago she removed to the residence of her daughter, Mrs. John Q. Cannon, where loving hands, and the tireless and devoted ministrations of her medical adviser, Dr. George F. Middleton, as well as scores of personal visits from her former associates, and her long time friends, have made her last days as comfortable and peaceful as possible.

REORGANIZATION

With the passing of President Emmeline B. Wells, and indeed before she departed this life, the Presidency and Twelve Apostles found it wise and expedient to reorganize the General Officers and Board of the Relief Society, owing to the long illness and general debility of President Emmeline B. Wells. With the reorganization quite a number of the members of the board who had labored long and faithfully with Mrs. Wells were released; some because of age, others because of distance and absence, and some because of other cares and burdens which prevented active participation in the heavy work and responsibilities attendant upon the leaders of the Relief Society. With each sister who has been so released, beginning with our long loved and faithful Julina L. Smith and ending with her able and loyal daughter, Donnette Smith Kesler, the members so released carry with them, into their retirement or into other fields of activity, the love and fellowship of the authorities of the Church and of every member of the reorganized General Officers and Board. The names of Mrs. Julina L. Smith, Mrs. Sarah Jenne Cannon, Dr. Romania B. Penrose, Mrs. Emily S. Richards, Mrs. Julia P. M. Farnsworth, Mrs. Phebe Y. Beatie, Mrs. Ida S. Dusenberry, Mrs. Carrie S. Thomas, Mrs. Elizabeth S. Wilcox, Mrs. Rebecca Neibaur Nibley, Mrs. Elizabeth C. McCune, Mrs. Elizabeth C. Crismon. Miss Sarah Eddington, call the roll of the released noble women who have rendered distinguished services, not only in the Relief Society itself but in every line of domestic, social and spiritual endeavor known to the women of this people. Each has been valiant in testimony and strong in courage, patient in affliction and filled with the love of Christ and his work upon the earth. We part with them with mingled joy and regret and look confidently to Eternity to catch up the broken threads of our sweet association and knit them into a perfect companionship that will persist through the endless ages of eternity.

There have been five general presidents of the Relief Society. The first was Emma Hale Smith who was in office from 1842-46; the second was Eliza R. Snow, who was president from 1856-87; then came Mrs. Zina D. H. Young, who was president from 1887-1901. Mrs. Bathsheba W. Smith from 1901-1910; President Emmeline B. Wells was chosen by President Joseph F. Smith, in October, 1910, to act as General President of the Relief Society, but she did not call her board together nor qualify by action of that General Board until May 25, 1911; Mrs. Clarissa Smith Williams was chosen by the Presidency and Twelve on April 1, 1921, and becomes General President of the Relief Society. It is an interesting fact to know that, with the exception of our late President Emmeline B. Wells, all of the General Presidents of the Relief Society have belonged to the Prophet Joseph Smith's family, either by birth or marriage.

GENERAL CONFERENCE OF RELIEF SOCIETY

Amy Brown Lyman, General Secretary

The oustanding feature of the Relief Society Annual Conference, which was held on April 1 and 2, was the reorganization of the General Board by the First Presidency of the Church, which took place on April 2 at the general sessions. President Heber J. Grant and President Anthony W. Ivins were in attendance and effected the reorganization which was made unanimous by the congregation. The officers and members of the General Board were honorably released and were heartily commended for their faithful and painstaking service. Special attention was called to the long and untiring labors of President Emmeline B. Wells, Counselor Julina L. Smith, and the older members of the Board who have given a large portion of their lives to the Relief Society cause. The reorganization was thought necessary because of the advanced age of some of the members, because of absence from the city, ill health, and pressing duties and responsibilities of others. The officers and board members released were: Mrs. Emmeline B. Wells, General President, Mrs. Clarissa S. Williams, First Counselor, Mrs. Julina L. Smith, Second Counselor, Mrs. Amy Brown Lyman, General Secretary, Mrs. Susa Young Gates, Corresponding Secretary, Mrs. Emma A. Empey, General Treasurer, Mrs. Sarah Jenne Cannon, Dr. Romania B. Penrose, Mrs. Emily S. Richards, Mrs. Julia P. M. Farnsworth, Mrs. Phebe Y. Beatie, Mrs. Ida Smoot Dusenberry, Mrs. Carrie S. Thomas, Mrs. Elizabeth S. Wilcox, Mrs. Rebecca N. Nibley, Mrs. Elizabeth C. McCune, Miss Sarah M. McLelland, Mrs.

Elizabeth C. Crismon, Mrs. Jeanette A. Hyde, Miss Sarah Eddington, Miss Lillian Cameron, Mrs. Donnette Smith Kesler, Mrs. Annie Wells Cannon.

Mrs. Clarissa Smith Williams, First Counselor to Mrs. Emmeline B. Wells, was appointed President of the Relief Society, with Mrs. Jennie Brimhall Knight, of Provo, and Mrs. Louisa Yates Robison, of the Granite stake, as first and second counselors, respectively.

The other members appointed to the new Relief Society Board were as follows: Mrs. Amy Brown Lyman, secretary-treasurer, Mrs. Emma A. Empey, Mrs. Susa Young Gates, Mrs. Jeanette A. Hyde, Miss Sarah M. McLelland, Miss Lillian Cameron, Mrs. Annie Wells Cannon, Mrs. Lalene Hart, Mrs. Lottie Paul Baxter, Mrs. Julia Child, Mrs. Cora Bennion, Mrs. Julia A. F. Lund, Mrs. Amy Whipple Evans, Mrs. Ethel Reynolds Smith, Mrs. Barbara Howell Richards, Mrs. Rosannah C. Irvine.

On Friday, April 1, two conference meetings were held for general and stake officers, at 10 a. m. and 1 p. m. in the auditorium of the Bishop's Building.

On Saturday, April 2, general sessions were held for all Relief Society workers and the public, in the Salt Lake Assembly Hall, at 10 a. m. and 2 p. m.

At the General Officers' Meeting there were 345 workers in attendance, as follows: 17 General Board members, 55 stake presidents, including one mission president, Mrs. Florence R. Knight, of the Western states; 64 stake counselors, 25 stake secretaries, 9 stake treasurers, 15 stake choristers, 6 stake organists, 154 stake board members.

At the general sessions in the Assembly Hall, there were present at the morning session 2,115, and at the afternoon session 2,500.

The ushers for the conference were furnished by Mrs. Nettie D. Bradford, president of the Salt Lake stake Relief Society, stake board members serving at the general officers' meeting, and ward presidents at the general sessions in the Assembly Hall. These ushers were prompt and affable, and seated the large audiences with dispatch and without confusion.

Mrs. Lizzie Thomas Edward, chorister of the Relief Society, was in charge of the music for all of the sessions. The selections throughout were beautiful and well chosen, and the splendid singing of the Relief Society choir was remarked on every hand. The final number by the choir, "Unfold, ye portals" was a fitting climax, not only to the music of the conference, but also to the conference itself. In this number the choir was accompanied by Miss Mae Anderson and her pupils, with stringed instruments.

Miss Edna Coray, organist, gave exquisite opening and closing numbers on the Assembly Hall organ. Aside from the singing by the choir, the following special numbers were given: violin solo, by Professor Willard Weihe, accompanied by Professor John J. McClellan; soprano solo, Mrs. Margaret Caine Patrick; baritone solo, Mr. Thomas Birshell; solo, Mrs. Samuel Divett; duet, Mrs. Eva Aird and Mrs. Agnes Olsen Thomas.

On Friday noon a cafeteria luncheon was served to the stake workers by the General Board, and on Friday evening an entertainment was given in their honor at the Social Hall theatre, where the play of "Little Women" was enacted by the University of Utah players under the supervision of Miss Maud May Babcock.

MORNING SESSION

The Friday morning session was opened with singing, "Our mountain home so dear." After prayer by Mrs. John M. Knight, the congregation sang, "Zion stands with hills surrounded." In the absence of President Emmeline B. Wells, who was confined to her home on account of illness, Counselor Clarissa S. Williams presided over the meetings of the conference. In her opening remarks she expressed deep regret that President Wells was not able to be with us. She asked those in the congregation to remember the President in their hearts and in their prayers. An affectionate welcome and greeting was extended by Counselor Williams, who expressed the great appreciation of the General Board for the faithful and efficient work of those in charge of the various stakes and wards in the Church. Relief Society work is hard and trying, but if we are filled with the Spirit of the Lord, and with the spirit of service, the way will be opened for the accomplishment of good. Mrs. Williams expressed pleasure with the progress made in the organization during the last year, and predicted a great future for the Relief Society. The founder of the organization, no doubt, had a view of the great work to be accomplished, and the members have a responsibility in perpetuating and carrying forward the work. Mrs. Williams called attention to the position of the Relief Society in the Church, and expressed appreciation for the interest and support of the Priesthood.

Mrs. Sarah Jenne Cannon spoke of her connection with the Relief Society since girlhood, and of the struggles through which the organization has gone in pressing forward. She mentioned the great work that has been done in the past in caring for those who were sick, and of the loving service for the dead. She also pictured briefly some of the possibilities of the future.

Dr. Romania B. Penrose expressed her great appreciation for

the gospel of Jesus Christ and also for the great work of the Relief Society. This organization, she declared, had not only provided a means whereby those in need and distress might be comforted, but had given opportunity to thousands of women to grow and develop and become leaders in the community. The great work of the Relief Society is among the needy, the neglected, the sick and the afflicted. It takes great energy to perform this service, and the speaker recommended that younger women be drawn into the work, in order to accomplish the greatest amount of good. As one of the older members, Dr. Penrose felt the need of retiring and giving way to those who are younger and stronger and more able to do the work that devolves on Relief Society women.

Mrs. Elizabeth S. Wilcox expressed her great pleasure in meeting with the officers of the Relief Society. She felt that any cause would be sure to succeed with such a group of united workers. In speaking of our duties, Mrs. Wilcox urged the necessity of doing first that duty which lies close at hand.

Mrs. Rebecca N. Nibley was delighted to be at home again after a rather lengthy sojourn in California. She spoke of her 54 years of service in the organization, and emphasized the need of younger workers. She said that service, unity, and obedience, are the main features to guide L. D. S. women. Mrs. Nibley reported the branches in the California mission as being in good condition with efficient leaders and enthusiastic members.

Mrs. Emily S. Richards said she had been privileged in knowing the great women who started the organization, and told of their great faith and gifts through faith. She paid tribute to these women and also to other great women of the world, whom she had met, and mingled with in various causes. She felt that the success of the Relief Society is due largely to the spirit of unselfishness, of love, and charity that permeates the entire organization.

Mrs. Donnette S. Kesler paid a loving tribute to the work of the older members of the General Board of Relief Society, and the older workers in the stakes and wards who have given a great deal of their lives in the service. She spoke of the responsibility resting upon all workers, and urged her hearers to avoid criticizing others in their labors. She called attention to the fact that people are not all alike—some have many talents while others have few talents. Some have talents along one line, and some have talents along another line. The responsibility of each individual is to cultivate his talents and double them, and he who does this will be duly rewarded.

Sarah M. McLelland called attention to the fact that when Solomon was called to lead Israel he kneeled down and asked

God to give him wisdom. All leaders and workers should, through humility, seek wisdom, in order that the work assigned to them shall grow and accomplish those things which are designed for such work. Miss McLelland declared that her ten years of service on the General Relief Society board had given her riches beyond description.

Miss Lillian Cameron spoke of the needs of the Relief Society and emphasized the necessity of training our young women to take up the work.

Mrs. Emma A. Empey congratulated the organization on the splendid work which has been accomplished in the past, but stated that there is bigger, better, and broader work to be done in the future. She felt that the work is much more important than the individuals who do the work, and wherever true leadership is manifested, it should be fostered. If one person can do a piece of work better than others, he should be encouraged and supported in the interest of such work. In speaking of welfare work, Mrs. Empey suggested that we fit ourselves by training and study to do the work in the very best possible way. Stake and ward presidents should learn to be good managers. They should not do all the work themselves, but should draft others for special work. Relief Society officers should be generous in their appreciation of the efforts of those over whom they preside and should always be willing to give credit wherever it is due.

Mrs. Jeanette A. Hyde emphasized the importance of absolute harmony in the organization. We may have different view points on the same thing, as we are all different in our temperament and capacity, but when action is finally decided upon by the organization we should lay aside our likes and dislikes and put our whole hearts in the accomplishment of that which is desired. Every Church worker should be in harmony with his bishop, and should give full support to whatever is signified as important for the organization as a whole. Mrs. Hyde said that a person sometimes asks himself, "What does the Church owe me?" Instead of this question, one should ask, "What do I owe the Church?" for she declared we are all indebted to the Church; first of all, for the gospel itself with its blessings, then for the training which it gives. We are also indebted to the Church for the wonderful opportunity which it gives to every willing worker. All Latter-day Saints owe all they are and all that they have to the Church.

After singing, "Onward, Christian soldiers" and prayer by Mrs. Annie C. Hindley, president of the Alpine stake, the meeting was adjourned until 1 p. m.

AFTERNOON SESSION.

The Friday afternoon meeting was opened with congregational singing: "Guide us, O thou great Jehovah." Prayer was offered by Mrs. Elizabeth G. Ford, president of the South Davis stake, after which the congregation sang, "Come, thou glorious day of promise."

The annual financial and statistical report of the organization was given by the General Secretary, Mrs. Amy Brown Lyman, who announced that the report will be printed in full in the June number of the *Relief Society Magazine*. Mrs. Lyman called special attention to the fact that charity donations last year, amounted to $85,336.55, which is nearly $15,000 more than was donated last year, $28,000 more than was donated the year before, and $30,000 more than was donated three years ago. The total net resources of the organization are $872,216.39; $12,575 more days were spent with the sick last year than the year previous, and 24,532 more visits were made to the sick. The increase in the number of days spent in temple work over last year, is 23,280 days. During last year, the actual membership in the Relief Society, increased from 45,413 to 48,204. The membership of the Relief Society in the various stakes and missions was given as follows: Utah, 28,171 members; Idaho, 9,360; Arizona 1,789; Wyoming, 1,245; Canada, 980; Colorado, 407; Nevada, 239; Oregon, 228; Juarez, Mexico, 124; total in stakes and wards, 42,543. Membership in missions: European mission, 1,959; California, 723; Hawaiian, 590; Southern States, 411, New Zealand, 339; Northern States, 292; Central States, 284; Northwestern States, 273; Eastern States, 229; Western States, 217; Samoan, 135; Tahitian, 114; Canadian, 59; Mexican, 36; total 5,661. The largest stake Relief Society in the Church in point of numbers is the Utah stake with a membership of 28,171, and the smallest is Morgan, with a membership of 191.

The secretary called attention to the fact that the reports that came in from the stakes and wards are better and more accurate than they have ever been before. Twenty stakes sent in perfectly compiled reports, 17 stakes with one error, 10 stakes with 2 errors, 6 with 3, 5 with 4, 3 with 5. There were only four stake reports containing 10 or more errors.

Since the last Relief Society conference, three new stakes have been organized. North Sevier and South Sevier, which were taken from the Sevier stake; and Garfield stake, which was formerly a part of Panguitch stake. The following reorganizations have taken place: Carbon stake was reorganized on September 26. Mrs. Pauline A. Pace was honorably released, and Mrs. Isabelle B. Bryner, appointed president; North Sanpete, on October 23. Mrs. Wilhelmina H. Erickson released, and Mrs.

Elizabeth L. Christensen appointed president. Ogden stake, reorganized December 26, 1920. Mrs. Ida M. Treseder appointed to fill the vacancy caused by the death of Mrs. Isabelle B. Foulger. Deseret stake, reorganized, March 27. Mrs. Mary M. Lyman honorably released, Mrs. Alice L. Gardner appointed president.

Counselor Julina L. Smith reviewed briefly the work of the Relief Society organization, mentioning the former presidents and calling attention to the fact that President Emmeline B. Wells had been associated with all of them. She spoke of the modern methods of dress and deplored the fact that many young women who are really modest dress in such fashion as to give the impression of more or less immodesty.

Mrs. Carrie S. Thomas made some comments on the secretary's report, expressing appreciation for the growth and development of the work.

Mrs. Annie Wells Cannon explained the work of the Fine Arts Society of Utah, and felt that the Relief Society women generally should be behind every movement which has for its object enlightenment and development. The object of the society is to create interest in and love for art. Membership in the society is $3, $10 and $25 a year, respectively.

Counselor Clarissa S. Williams discussed various Relief Society problems and answered questions which were handed in from the audience. The following extracts are taken from her remarks:

In recording temple work, all days spent by Relief Society women in temple work should be recorded. This will not interfere in any way with stake and ward genealogical committees. Where two names are worked for during one day, it is recorded as two days' work.

Non-members of the Church may become members of the Relief Society, but cannot hold office, and cannot vote.

Stake and ward workers should call at their community libraries for the *Relief Society Magazine*, and also for books for supplementary reading required in the educational department of the Relief Society.

Last year the Relief Society worked for an increase in membership; this year we should work for increased attendance. Ward conferences held in each ward one each year stimulate interest. These may be held as Sunday meetings where permissible. One stake recommends the lending of *Relief Society Magazines* to non-members of the society. Another stake recommends an enlistment committee in each ward, consisting of one, two, or three members, whose duty it is to work for additional members and for better attendance.

It was reported this year in several of the stake conferences that many of the Relief Society block teachers do not attend meetings, and that after making their visits they report to the president over the telephone. This should not be the case. Relief Society teachers should attend meetings regularly. In one ward the work of the teachers was improved by placing one of the older sisters and one of the younger ones together for visiting.

Where stake or ward officers are absent from the stake and ward for any length of time, they should consult the priesthood with regard to resigning their position. Relief Society women should not hold office in both the stake and ward. It is not advisable for a woman to be a stake board member and a ward president at the same time. For convenience and efficiency in stakes, the president, secretary, and treasurer, should be chosen from the same town. In one stake the stake officers were chosen from all of the wards, which were very scattered, and as a result it has been impossible for this stake to hold any stake board meetings.

In selecting officers two things, among others, should be considered: first, time; second, ability.

Stake board meetings should be held in every stake at least once a month, and oftener if possible. Union meeting, or stake and local officers meetings should be held once a month if possible. Where communities are too scattered, it is suggested that two or three wards contiguous to each other, hold a district meeting, with stake officers in attendance, whenever possible. If not feasible, to hold these monthly, they should be held quarterly, or semi-annually.

Women should not quilt for nothing and then sell the quilts for cost of material to people who are able to pay full price for the quilt and the work. There is no objection to people working for nothing for people who are unable to pay for such service.

The matter came up in a stake conference of placing valuation on the time of the women who assist in making quilts at the work meetings. It was reported that eight women spent two afternoons quilting a quilt for the work of which they charged only $1.50. This averaged about six cents per day per woman. The General Board feels that this indicates rather poor business methods and recommends that where quilts are made for sale, to people who are perfectly able to pay a reasonable price for the work, that such a price should be charged for the labor. The argument is sometimes brought up that the Relief Society is a charitable organization and should be willing to give its services: but because the Relief Society is a charity organization and needs funds with which to carry on its work, the service of the women

should not be given for nothing to people who can afford to pay for it, as by so doing, the funds for relief work are greatly reduced. The General Board feels that poor business methods should not be used in connection with these problems in the Relief Society, and while it is thought that service should be given freely wherever necessary, still the organization should not be imposed upon by people who are perfectly able to pay for service. In this connection it was reported that in some instances Relief Society women who are compelled to earn their own living, often work late at night on burial clothing for people who are perfectly able to pay for this work.

Work meetings are recreational in a measure. In one stake socials are held occasionally on work day. In one stake old clothes are collected by boy scouts, cleaned and washed, ripped up and remade in the work meetings.

The question was asked: "How should minutes be sustained?" and was answered as follows: After the minutes are read, it is proper for the president to say, "You have heard the minutes; are there any corrections to them?" If there are no corrections and no objections, the minutes will be approved as read. The question was asked with regard to marking the attendance of stake officers, and the answer was that stake officers, when attending their own ward meetings, in the capacity of ward members, should be marked on the roll the same as other members, but when stake officers visit officially for the stake, whether in their own ward or any other ward, they should be counted as stake officers present.

Mrs. Wiliams stated that several questions had been asked with regard to the charity and relief work in the organization. She reported that a general Church committee is working at present on plans of cooperation between the ward Bishopric and the ward Relief Society, and that as soon as some definite rulings are made in the matter, the Relief Society women will be notified.

The secretary reported that auxiliary group conventions will be held this year in all of the stakes of the Church excepting eleven, these conventions to be held in connection with the stake quarterly conferences. The period for these group conventions will be August, September and October.

The secretary urged the stake workers to see that ward Relief Societies who have wheat deposits in the Presiding Bishop's office take care of their wheat receipts. It was learned this year that there are several wards in the Church where Relief Society officers have either mislaid their wheat receipts or have lost them, and in two instances the present officers were not aware of the fact that the ward had wheat deposited at the P. B. O.

Counselor Clarissa S. Williams announced that the L. D. S. Hospital is desirous of securing students for the next regular,

three-year hospital course, which is to begin early in the summer. Applicants for admission into the school should be eighteen years of age, and should have at least one year of high school credit. Relief Society officers were asked to announce this course throughout their stakes and to recommend the course to the young women of the community.

Mrs. Williams stated that definite announcement will be made later with regard to the Relief Society nurse course, which it is hoped will continue to be conducted in connection with the L. D. S. Hospital.

After singing by the congregation, the benediction was offered by Mrs. Ida M. Treseder.

GENERAL SESSION, SATURDAY MORNING

Counselor Clarissa S. Wiliams in opening the general sessions said:

We are very pleased to have this opportunity of meeting with you again in our General Conference. It seems that it is impossible to meet always without some regrets, and we do regret that our beloved President, Emmeline B. Wells, is not in a physical condition to be with us this morning. We trust that you will keep her memory in your hearts, pray for her that the Spirit of the Lord may be round about her, that she may be comforted and blessed and uplifted. It is not necessary for me to recount the anxiety which she feels for the good of the organization. Her works are an open book before the women and the men, too, of the Latter-day Saints. Her life has been devoted to the upbuilding of the Church. She has been ever valiant in seeking to uplift women and her name is known throughout the length and breadth of the land. Her message yesterday given to the Relief Society workers was that love is the greatest thing in the world. I think our Savior exemplified that in his life and mission to the world. In his teachings there always prevailed the spirit of love and peace, and where there is love there is every other attribute, because love is predicated on the other attributes which go to make up our lives. Peace and harmony are some of the great attributes, and if we are not harmonious with each other, if we cannot live in peace together, if we cannot enjoy each other's spirits and live harmoniously, there can be no love such as love should be among us. Perhaps it is not always that we are able to bring our spirits into subjection, so that we may do the things that in our hearts we know are the proper things to do, but we women, who have devoted our lives to the work of this great organization are in as good a position to be able to fully carry out what love means as any women upon the face of the earth.

We are gratified, my dear sisters and fellow workers, with what has been accomplished by our organization during the past year. We feel to commend each and every one, every member of the organization, every teacher, every officer and all of the priesthood, who have assisted us in our labors, for this past year has been the greatest year of all for the work of the Relief Society. It is almost phenomenal what has been accomplished in the way of looking after those who are in need mentally and physically, and otherwise, and we feel to bless you, dear sisters, and to say to you that our heavenly Father will bless you if you keep his Spirit to be with you, if you work selfsacrificingly, and if your only desire is for the good of mankind and the upbuilding of the kingdom. You have the love and the blessings and the confidence of the General Board and the officers of the organization. Their visits to you during the past year have been filled with joy. You have received them with love and with confidence, you have made it easy for them to perform their labors among you, and if they have meant as much to you in their visits as you have meant to them in the broadening of their lives, great good has been accomplished through their visits. We hope to be able, during this coming year, to do as good work or even better, because progress is what we aim for—progress and efficiency. We are becoming more efficient day by day; we seem to comprehend the duties which we have to perform more and more, and I believe we are all endeavoring to live nearer to our heavenly Father, and endeavoring to keep his commandments and have his Spirit to be with us, and to keep humble, to keep our hearts pure and to keep always in the paths of truth and righteousness.

I greet you with love and joy and say unto you, be faithful in your labors and our heavenly Father will bless you in the work you are doing, and also in your homes, that you may have influence with your families and those about you.

Susa Young Gates spoke on "Literature in the Relief Society:"

The General Board decided last year that a study of our hymns, as contained in our hymn book, would be profitable to our sisters. Things become commonplace to us very quickly, you know, and the old adage that "familiarity breeds contempt" really expresses a fundamental law of human nature. We have to be brought back from that familiar attitude, if we are going to observe a common fact or a condition intelligently, and to keep focusing the eye and our point of view on the wider vision of truth and on the better application of what we may be discussing and what may go into our lives as part of our life work.

We have sung the hymns in this book all our lives and I doubt if any body in the room except perhaps Sisters Edwards and Coray would be able to tell when the hymn book was first published and under what circumstances. Music is a part of religious worship; it was before we came to earth and will be after we leave, and yet we pay little attention to the details of that worship. In 1851, forty-eight thousand hymn books had been published and sold in Great Britian for the Church. President Brigham Young was appointed by the Prophet Joseph Smith to prepare the first edition of the hymn book in the old country, in 1840. Our first president of the Relief Society, Sister Emma Hale Smith had been appointed by revelation in 1830, to make a collection of hymns and the Lord said in that revelation: "that the song of the righteous is a prayer unto me, and shall be answered with a blessing upon your head," but up to that time, 1840 she had not done so. Later she did publish a hymn book, and the Reorganites have it today. My father was appointed, and, assisted by Parley P. Pratt and John Taylor, he prepared the first edition of the hymns in 1840.

A hymn is a song of praise to God; all the pagan world use hymns. All of the savages use some form of music, both for war and for love, for sorrow and mourning, as well as worship of their Diety. In the study of the ancient history of hymnology, we find very little definite information except what is contained in Hebrew literature. The history of hymnology since the Reformation or a few centuries before that, when the monks began using it is all we know. The Hebrew music must have been in a very high state of cultivation by the time Solomon's temple was dedicated. We are told in the Bible itself of the three thousand singers in the temple at that dedication; Josephus tells us there were forty thousand harpists, and two hundred thousand players on the lute in the temple, besides the singers. Only the priesthood were permitted to make music as a definite part of the temple services. All musicians were Levites, and the boys grew up into their musical life. There was a time when women helped to sing, for in the dedication services as reported in Kings and Chronicles, especially in Chronicles, we are told there were women singers as well as men singers. Eventually they dropped out until the second temple dedication in Ezra's day when they took some part.

We have never been able to discover that any part singing was done anciently; the harps and the lutes carried on the same simple melody as the voice. There was no rhythm or any division into bars of music. None of the old Hebrew music contains that pointed rhythm that we have in song to day, and as you read the Bible there is no particular point division; it is all blank verse,

and they would chant the words and the melody would run along without any pointing. There was no bass, alto, nor tenor parts, so far as we know. But it must have been a magnificent sight as the choir began marching up the temple terraces until they reached Solomon's porch, where they passed the Gate Beautiful, while all the people were kneeling in the courts and all were bowed down all through the city of Jerusalem—bowed in worship, listening to this music. They had two or more choirs and it was arranged so that one choir would sing, and then the response would come from another choir, and finally they would unite while the people would chant responses. It was likely that Moses copied some musical customs from the Egyptians, for we know that the Assyrians and all the ancient people contained bodies of musicians with all kinds of instruments which are shown by the pictures of ancient people.

Down to the Reformation in the sixteenth century, all of the music in the Catholic Church was sung by men and boys as it is today. The boys' beautiful tender voices are very popular in this Church. But when Luther came along with his Reformation, he decided that the music in the churches was going to be universal, and so he wrote some hymns and the Wesleys and different reformers made music, and then was instituted the four-part singing. There was very little printing then, but Luther managed to get song books printed for people, and they learned to sing, and they did as our people did when they first began to write hymns. They chose popular minstrel tunes and sometimes a little thread of music from the Catholic choirs and these were woven together and made into a little ordinary congregational singing. None of the Protestant people except the Episcopalians, or Church of England, and Methodist-Episcopalians use the service which the Catholics appropriated or inherited in a way from the Hebrew temple service. The Catholics have long rituals with singing in between and then answers or responses from the people. Several of our sisters, President Clarissa Smith Williams, Sister McCune and others were in Rome and attended a celebration where the Pope received some German Catholics and they all knelt down, (except us) and the Pope stood there in a little inner court and he sang and the people sang "amen." It was very dramatic and yet quite devotional. No matter who worships God, we can listen and praise with them.

The churches of the Reformation introduced and have preserved the congregational singing very largely. Our people came out of the reformed churches, and yet the Prophet did not approve of many of the hymns that were sung because their words did not harmonize with truth. Some of the first hymns we have were written by W. W. Phelps, Parley P. Pratt (that

wonderful poet, Eliza R. Snow, and others of our hymn writers, who took up this work; some sectarian hymns were selected that were appropriate in spirit and content and put into the first edition of the hymn book. I hear our elders sometimes when I am out in the mision field talk about "Mormon" hymns and they quote, "God moves in a mysterious way" and "How firm a foundation," but they are not "Mormon" hymns. We should know which are "Mormon" hymns and which are not. Yet all proper words and good music can be enjoyed whether it belongs to us or to those not of us.

The literature of hymns is necessarily controlled by the history and the environment of the hymn writers. We have hymns to begin service with and to close with; hymns for burial and temple services; but all these types are contained in the hymns of the world, as well as in our own hymns. Our hymns, or sacred songs, should be as purely poetry as possible. What is poetry? A simple definition is: Poetry is beautiful thoughts, beautifully expressed. People may have beautiful thoughts, and not know how to express them and visa versa. There must be a sentiment of the worship of God in a hymn. We have studied of our own hymns, "The morning breaks, the the shadows flee" and "Softly beams the sacred dawning." Here is one written by some one in the world, "Captain of Israel's Host." Our Savior is really a kind of captain of all the people who worship him; we live under the shadow of the sky and clouds which encircle the throne. This thought is expressed beautifully in the hymn. Notice the rhythm: "Captain of Israel's Host, and Guide of all who seek the land above, Beneath the shadow abide—The clouds of thy protecting love." When these images are suggested, your mind should follow the words and you should see in your mind the "Captain of Israel's Hosts." Picture these things in your mind instead of just singing the words because the leader wants the congregation to sing. Then here is another beautiful poem, "Praise ye the Lord! my heart shall join in work so pleasant, so divine, Now while the flesh is my abode (there is a whole sermon in that one line) and when my soul ascends to God." And the last verse: "Why should I make a man my trust? Princes must die and turn to dust; Their breath departs, their pomp and power and thoughts, all vanish in an hour." Now vision it all in your mind as the words give it.

Here is another which shows the beauty of verse: "The morning breaks; the shadows flee." Say it in prose: It is coming morning; daylight's coming. The shadows flee! What makes the shadows flee? When the sun comes up, it drives out the mist. You sometimes have to tell a long story in prose to bring out the same thought that can be said in poetry in a single line.

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day,
Majestic rises on the world.

Consider well the beautiful thoughts expressed so beautifully here.

Now what are prosy hymns? Some of our own hymns are prosy. "Come, come, ye Saints" has a lot in it that isn't poetry, and yet it is one of the most inspirational hymns in all our Church. There are words that are prosy, some words are beautiful, and express in imagery the thought.

I want to say something of the cultivation of our taste. We are getting along in years, but there is no reason why we should not study. You should take this hymn book, study it and cultivate a taste for beautiful thoughts beautifully expressed. Learn to think for yourself; think your own thoughts; don't think other people's. Cultivate an instinctive feeling for the value of words. I don't know a person who has such a keen perception of words as Sister Wilcox. If she makes a mistake in the shading of a word she always goes back and corrects it.

Try and think of the music (although I have not time to tell you all about that.) Words arouse thought, but music stirs emotion, and if the words are poetry they also arouse emotion. That is what song is for. Can you imagine a soldier going out to war without the band playing the music? Even the savage fighter had his music with him. In funerals when they begin the music, your heart is torn with the emotion that is aroused. Don't you think the evil one knows the powers of music on emotions? Wrong thoughts are aroused by sensuous music. Tolstoy wrote a whole novel on the evil sentiments aroused by some music forms.

There should be an appropriateness between the music that is composed, the words that are used, the emotions to be aroused, and then with the place and time of its use. I am not very fond of hearing love songs in religious gatherings; they have their time and place; but I do not like to hear them in religious services. When we gather in our sacred meetings we gather for one especial purpose, and that is the worship of God, and we spend little enough time thinking of our Father in heaven. Busy as I am in the in the temple and busy as I am in the Relief Society, nevertheless, I think but a few moments a day of my Father in Heaven; I rarely think of him except when I get down on my knees to pray, or unless I want something during the day time and get down on my knees again.

I want to give you a partial list of some of the "Mormon" hymn-writers who are poets: Parley P. Pratt; Eliza R. Snow, "Oh my Father;" John Jaques, "O say, what is Truth?" Alex-

ander Neibaur, with his "Come, oh, thou glorious day of promise." (There is a sermon in every line of that exquisite poem, set as it is to the lovely music.) Henry W. Naisbitt, W. W. Phelps. Aunt Emmeline B. Wells has written one beautiful song containing beautiful poetry, and that is "Our mountain home so dear" and there is not an elder on the street corners anywhere who is not familiar with it. Emily Hill Woodmansee has expressed beautiful thoughts in beautiful language. Among non-"Mormon" writers: Wesley, Watts, Kirkham, Montgomery, (who wrote "Prayer is the soul's sincere desire.") Cowper ("God moves in a mysterious way") which is marvelous, and many others. Choose the old hymns, as a rule, and avoid such cheap music and poor poetry as Moody and Sanky hymns. Cultivate love for the fine classical poetry and words.

Lovely "Mormon" hymns are "The morning breaks," "Earth with her ten thousand flowers," "How great the wisdom and the love," "Let Zion in her beauty rise," "Redeemer of Israel," "Oh, ye mountains high" (which is imagery from beginning to end), "Softly beams the sacred dawning," "Praise to the man who communed with Jehovah," "Thou dost not weep," "Though deep'ning trials," "Our mountain home so dear." Beautiful non-"Mormon" hymns: "God moves in a mysterious way," "How firm a foundation, "Captain of Israel's hosts," "Come let us anew," "Zion stands with hills surrounded," "Guide us, oh, thou great Jehovah," "Hark, listen to the trumpeters," "I know that my Redeemer lives." Psalms are songs from David, and sacred writers used to put them into pointed tunes. Others are: "Nearer, my God, to thee," "On the mountain tops appearing," "Prayer is the soul's sincere desire." Then we have "We thank thee, O God, for a prophet." If Brother Fowler never did anything in his life but write, "We thank thee, O God, for a prophet," he would be well repaid to know of the inspirational and devotional feelings which have been aroused in the breasts of the Latter-day Saints with accompanying loyalty to the Prophet Joseph Smith and his followers. Somebody said, "Let me write the songs of the people, and any one who may can write the rest of their history." Other inspirational hymns are (but which do not contain good poetry): "The Spirit of God like a fire is burning," "The glorious day has rolled on," "The Seer," (Brother Taylor's wonderful hymn) "The time is far spent," "Uphold the right," "When first the glorious light of truth," and "Joseph Smith's first prayer." Some non-"Mormon" hymns which are not very poetic are: "A poor, wayfaring man of grief," "Onward Christian soldiers," and "Should you feel inclined to Censure."

There are hymns of exhortation, doctrine, etc. You cannot read any of these hymns without learning that the art that goes

right into eternity with us is music and poetry. Read from John the Revelator, and see how he describes the hundred and forty-four thousand who are going to have harps, and the twenty-four thousand lutes. If we are going to be ready to take part with the hundred and forty-four thousand we have to have more poetry and music. You should become familiar with the hymns; memorize them so that they become part of your life. When the angels announced the birth of the Savior, they did it with singing; we shal certainly have our choirs Over There. I have always been so happy we have choirs associated with our Relief Society, and you should have choirs in all your ward organizations, it seems to me. Did you ever hear of a Relief Society, in a ward where there was a thoroughly good choir, which was not well attended? Music is its own best reward. If you have a love of music in your soul, you will want to take part (sometimes much to the disgust of the choir leader).

There is a woman in the temple who sings bass, but I say, God bless her, bless this note of soul harmony that rises out of this poor heart who had no opportunity to cultivate her gift. Here is a great organization, and you may learn to sing the songs of Zion in harmony with the instruments which are used, but if you cannot bring your spirit in harmony with those associated with you, and into harmony with the policies outlined by the leaders of this Church, then all the song singing and all the music will fall on dull ears and will be productive of nothing in the end. And so I say to you, learn to sing, learn to be in harmony, learn to say to yourself, I will bring myself in harmony with the principles of truth, and with those who exemplify the truths in this Relief Society in the wards and stakes and in the homes. If you cannot keep step to the music made by your own husbands in your homes, you can not expect your children ever to learn to be in harmony with their associates. If you can keep in harmony with your husband and children, with the bishop, and the president of the Relief Society, you will never enjoy the great undertones of harmony which are like the swelling organ tones—the foundation upon which all the rest of the music is built. If we cannot do this, sisters, then we have failed, and we must learn to sing our songs of praise to God and those who are over us in another sphere. Remember that the song of the righteous is a prayer unto God, and will be answered with a blessing on our heads. Sing, therefore, whenever you can, wherever you are, when the praises of God are voiced and sing in harmony.

Mrs. Julia P. M. Farnsworth, said:

Punctuality, concentration, and system are the three essentials to be considered in the economy of time.

Punctuality is the doing of the right thing at the right time. Concentration is the throwing of our whole might and power into the performance of our tasks. System is the perfect organization of labor.

To me, time is the essence of life. Benjamin Franklin said, "Dost thou love life—then do not squander time—for time is the stuff life is made of." In the present age, I think we realize this truth more than ever before; even taking into consideration the great, the wonderful and many marvelous inventions to aid us in our duties, private and public, with the machinery and all the help we get, yet we Relief Society women haven't near the time we would like for doing important things.

Nothing is more necessary to the growth and advancement of nation, state, community and home than the economy of time and its proper application. If in our homes, this is understood and rigidly lived up to, there will be fewer delinquents in schools, church and office. If each member of the family has his or her own duties and those obligations are all performed in their order, citizens, helpful and useful, will come into society from those homes. Haphazard living brings disaster and sorrow. Irregularity in eating, sleeping, etc., breaks nature's laws and often brings illness to the persons who do this.

I once heard a wealthy, prosperous business man say, "I owe all my success in life to the wonderful capability and management of my wife and children. I have never gone home, night or day, that my wife failed to be ready to give my guests, if I took any home with me, a good meal, a kind welcome in an orderly and well-kept house." System and regularity are two absolute necessities to good housekeeping and home-making: we must not forget to consider the elements of punctuality and the saving of every moment of time as close followers of the above.

Our Relief Presidency, Sister Wells, Sister Williams, Sister Smith and our efficient General Secretary are always on time; in the twenty-four years that I have been on the General Board, unless for a very important engagement or illness, Sister Emmeline B. Wells has always been at her post on time.

In our Church, there is a time and an order for doing everything. Our great leader, Brigham Young, always set our people a good example and wherever he traveled he took the economy of time and regularity in procedure into consideration. When I was a little girl, the President and his company were traveling from Salt Lake City to St. George in southern Utah; they stayed at my father's home at Beaver. Breakfast was announced, ready at the appointed time, President Young said to the people assembled in the dining room, after prayers: "Be seated at the table; Sister Murdock, serve breakfast, please." Then, if any of the

apostles or his own sons were absent, no places were reserved for them. If they entered the room, he told them that they should be on time or they must wait until the next table.

In 1846, when our United States government called for five hundred volunteers to join the army, then en route to Mexico, Brigham Young did not hesitate nor ask for time, when the recruiting officer, Captain Allen came to Mount Pisgah, he answered, at once, "Yes, we will send our young men; if there are not enough of them, we will send the old ones; and if there are any lacking then, we will make up the full quota by sending some of our women!" Is it any wonder then, that our "Mormon" people have made a splendid state like Utah with such a pioneer leader, organizer, colonizer, statesman-president as Brigham Young?

They tell us, order is Heaven's first law, therefore, we may be sure that they have well regulated clocks and a fine system of giving out their plans, for, everything comes to us with regularity and at the proper time. Nature's seasons, her days and nights; her flowers, fruits, grains, trees and grass; the sun, moon and stars are all in their proper order. The oceans, rivers, lakes, mountains and valleys are all arranged for our benefit.

There is a time set in our Church organizations to receive monthly and yearly dues—to pay our tithing, and to give contributions to the poor; meet the ward expenses, our home bills, and many others, too numerous to mention, that if not paid at the proper time, bring embarrassment and, in some instances, failure to those most interested.

In our relief societies everywhere, we are improving very materially in our methods of doing all our duties; we are sharing responsibilities. There is a splendid plan of work and study in our *Magazine* lessons. There are no women in this world more capable than our Relief Society sisters; they are wonderful in their accomplishments; yet, some of us are not quite on time always. Not long ago, I heard one of the brethren, at a convention, say that some of our sisters, who had been on a trip with him, had not been on time for meals, meetings, or autos, and, on one occasion, he had to leave them at the hotel because they were not up to go with him at the appointed time. Promptness in opening and closing our meetings should always be carried out, and Relief Society women everywhere should be models in punctuality and system.

I think it is almost inexcusable to be even late at a dinner party; I should feel almost like not again inviting a lady to my home who had kept my guests waiting until dinner was spoiled.

Drifting never takes us to any port, and, sometimes, noble

characters are lost forever through failing to improve their time and opportunity.

I believe the men and women of destiny, eminent in accomplishing the greatest good in this world, have counted on time as one of their surest assets, and punctuality and concentration have aided them greatly in execution.

PRESIDENT HEBER J. GRANT

Certainly you have a very wonderful gathering of the sisters here today. It shows the interest that you take in the great Relief Society work. There is, in my heart, a very warm place for the good sisters who are working in our Relief Societies throughout the Church. As many of you know, my mother was for thirty-odd years the president of the Thirteenth Ward Relief Society. She was personally acquainted with the Prophet Joseph Smith, in Nauvoo, and her early associates, when she was a young woman, were Eliza R. Snow, Zina D. Young, Bathsheba W. Smith, Aunt Emmeline B. Wells, Aunt Emily Partridge, and many others of the early pioneers in the Church of Christ. My earliest recollection is associated as a child with attending Relief Society meetings. I have even jocularly remarked that I felt I was entitled to be counted as a charter member of the Relief Society, because I had grown up in it. I was an errand boy to distribute the charities of the Society in the Thirteenth ward. I believe the pleasure I experienced in doing this has had a very great effect upon my life and has impressed me with the force of the saying that, "It is more blessed to give than to receive." I am convinced of that in my own feelings. The work you are doing is a very wonderful and noble work, and I know of no class of people in all the Church who have been more devoted to the work of God and have labored more diligently to fulfil the obligations and duties devolving on them than our good sisters of our Relief Societies, from Canada on the north, to Mexico on the south.

The Presidency of the Church and the Council of the Twelve have had under consideration during the past week the condition of the General Board of the Relief Society, and on account of the advanced age and the feeble condition of health of their beloved president, Emmeline B. Wells, we have arrived at the decision that it would be wisdom for her to be relieved as the President of this association, with our perfect confidence, with our perfect love, and with gratitude in our hearts for her faithful labors from the day that she commenced working in the Relief Society (and she was a worker in my childhood days in the Thirteenth ward, as the secretary under my mother) from her early womanhood until the

present time, when she is past ninety-three years of age. She has been ever faithful, ever true. There is not a single word of condemnation or criticism from any of the authorities on the labors that "Aunt Em" has performed as the President of this Society, but we feel in our hearts, after prayerful consideration, that it is only fair to this great organization of nearly fifty thousand members, that a person of greater strength of body, than our dear "Aunt Em" can possibly have at her advanced age, should be placed at the head of this organization. Of course, we regret, in one sense, making any change. With our unbounded love and confidence and praying the best blessings of the Lord to be and abide with her during the remainder of her life, we propose that Sister Emmeline B. Wells be honorably released, with her counselors, Sisters Clarissa S. Williams and Julina L. Smith, as the Presidency of the Relief Society of the Church of Jesus Christ of Latter-day Saints. All in favor of sustaining this proposition will manifest it by the raising of the right. Contrary if there be any.

(The vote was unanimous in the affirmative.)

The Presidency sent for Sister Williams yesterday afternoon and announced to her our decision in this regard, and told her we had selected her to be the President of the Relief Society of the Church. All in favor of sustaining Sister Clarissa S. Williams as President of the Relief Society of the Church of Jesus Christ of Latter-day Saints will show it by raising the right hand. Contrary, if there be any. We asked her to choose her own counselors, and she has chosen as her first counselor, Sister Jennie Brimhall Knight, of Provo. All in favor of sustaining Sister Knight will manifest it. Contrary, if there be any. Sister Louise Y. Robison, of the Granite stake of Zion, has been chosen by Sister Williams as her second counselor. All in favor of sustaining Sister Robison will manifest it. Contrary, if there be any.

(The votes were unanimous in the affirmative.)

Permit me to say that the labors of Sister Williams and Sister Julina Smith and others, associated with Sister Wells in the Society, have our approval and these sisters have our love and blessing.

We would like Sister Williams and her counselors to meet with the Presidency immediately following this meeting to consider the question of persons to be members of the General Board of Relief Society.

Praying the Lord to bless all those connected with the Relief Society and particularly to bless those chosen to stand at the head of it. I will close my remarks, in the name of the Lord Jesus Christ. **Amen.**

GENERAL SESSION—SATURDAY AFTERNOON

Mrs. Emma Romney, said:

As you have heard, my subject is Relief Society Dues. You all know that we cannot run any organization without money and for this purpose we pay our annual dues—our annual membership dues, to defray the expenses, or help to do so, of the General Board. We all know that it takes a great deal of money to run offices like our General offices, and I, for one, am very proud to see that we have such beautiful quarters, where we transact our business. I feel that we have nothing more than we should have in the way of office equipment and furnishing.

Then there are the traveling expenses of our General Board. Some of the stakes are far away and it takes considerable means to travel to them. How pleased we are to see the members of the Board and to have them with us at our stake conferences.

In April, 1913, at a general officers' meeting in Salt Lake City, a special order of business was a consideration of the annual dues. At that time we were paying 10c, and it was not sufficient to carry on the work. It was decided at this meeting to change the dues from 10c to 25c for each enrolled member of the Relief Society, to be paid in January of each year in advance, and forwarded to the General Board before the last of February.

Then, there are the stake board dues. A year ago this April conference, it was decided at the general officers' meeting that there should be uniform dues for the stake boards. The stake officers, as well as the General Board, need funds to carry on the local work, and so it was decided that a stake due of 25c be established. The stake dues are to be used for defraying the business of the stake and to assist in paying the traveling expenses of the stake officers to general conference and to wards. In the past these officers have had to get up entertainments for this purpose or pay the expenses themselves. I think it is 25, 50, even 75 miles in some instances from a stake center to a ward, and as I said before, traveling takes money. As a member of the General Board of the Primary, I visited nearly all the stakes, so that I had an opportunity to know just how hard it was for some of the stake workers to make visits to the different wards. I believe if we all pay our 25c dues for the stake board the stake officers will have it a little easier.

Now, sisters, I do hope that we all see this in the right way—take it in the right spirit. Nothing can be done successfully without some means and I am sure it does not hurt any of us to pay 50c a year for the up-keep of our great Relief Society.

Before taking my seat I wish to bear my testimony to the truthfulness of this great Relief Society work, and I know that

the Prophet Joseph Smith was inspired to organize this glorious work in which we are engaged, and when we think of the few in number at the first organization and then think how it is growing and increasing, we all want to do our part, so that it will grow and increase until every sister, every virtuous sister, as it was told us by the Prophet Joseph, becomes a member.

At the conclusion of Mrs. Romney's remarks, Counselor Williams added the following:

The General Board say I am a hobbyist on the annual membership dues. I would like to make a point of what it means to be a member of the Relief Society. It is the greatest privilege that the women of the Church have, to be counted and enrolled as members of the Relief Society. I believe that you are all converted to the thought of annual dues. It is such a little thing we ask, it seems almost ridiculous to think of it. It only amounts to four cents a month—one cent a week. Occasionally we hear that the sisters cannot afford to pay a cent a week (they do not put it that way, that is my way) to be enrolled sisters in the Relief Society. Don't say that to me—it makes me blush. All we need is to be converted. To me the thought that I am a paid-up member in an organization such as the Relief Society is worth more than many, many times the amount mentioned. I have talked with many people who say, "Why don't you make it $1 or $2? No, that is not the purpose at present, unless our organization should get so large, our stakes and wards extend so far, that we found it would be necessary to do that. By enrolling your name and paying an annual amount of 25c for the general organization and 25c for the stake, you are a paid-up member in the Relief Society, and the value of being a member in the organization and of paying something to assist in the carrying on of that work seems to us to be a very great privilege. Now, we want the stake officers to take up a missionary work and if there is a prejudice among your bishops, among the members of your ward, among any one with whom you labor, against annual dues, remove that prejudice and put it to them in the light that it is a privilege to belong to such an organization.

Mrs. Julina L. Smith, said:

I was married when I was 17 years of age, to Joseph F. Smith. He was not then an apostle; he was just the son of the martyred Hyrum Smith and the nephew of the Prophet Joseph Smith. He was sent off on a mission at the age of 15. He was an orphan boy at that time; he had no father and his mother died when he was about 14. He was sent away off to the Sandwich Islands, which was at that time a very desolate country. Later,

he was chosen as an apostle and he was called the fighting apostle. Why was he called a fighting apostle? Because he stood for the truth, he stood for the principles of the gospel and for the teachings of our heavenly Father, and the Prophet Joseph Smith. He had many experiences.

After the death of President Young he was chosen as a counselor to John Taylor. After that he was the counselor to Wilford Woodruff and then to Lorenzo Snow. At the time of Lorenzo Snow's death, he was made president of this Church, and you all know what kind of president he was. I am telling you of this so you can see and know the teaching that I have had. My uncle, George A., taught me what he could, and my husband stood where he had, and I knew that I was getting the best that the Lord had to give.

I have tried to live my religion and do the best I could. I have been a member of the Relief Society since I was eighteen. I worked in the Endowment House with Eliza R. Snow, Zina Young, Wilford Woodruff, and was well acquainted with all of them. Then I worked in the Salt Lake temple. My sister Edna and myself were chosen, at the dedication, for workers in the temple and we worked together until the time came that my duties confined me to my home. I have tried always to do my duty as a board member. I have attended my meetings as well as I could, but I want to say that I could not travel and visit with you people as most of the members did because of my home duties. My heart is with you; it is with every Latter-day Saint. I want to continue on, although the time has come now that it is necessary to have younger women to do the work of the Relief Society. We are getting numerous and we need younger people. President Smith used to say to us that the time would come when the Relief Society would be run by younger women—Latter-day Saints who have the gospel in their hearts and can also appeal to the young. Some people think that nobody but old ladies should belong to the Relief Society, but that is not right. The old ladies have done their work and should continue on doing all they can, but the time will come when the young ladies will be chosen to do the detail work.

I want to say that I am as happy as I can be to know that I have been faithful up to this time when it is necessary to choose younger women for this work; still we older ones can be Latter-day Saints, can visit the poor, the sick, and the needy, and we can sustain the younger ones and do all that is in our power. We are yet Latter-day Saints and we have the right to bear our testimony to the work of the prophets of the Lord.

I have not anything much to speak of, but I thought I would like to say a little something of my own life. I have reared ten

children of my own, and two, adopted. I have ten children who are living lives of Latter-day Saints and have been married in the temple. I have fifty-one grandchildren. President Smith has one hundred, and fifty-one of them belong to me. I think it is a pretty good record if we can rear all our children and grandchildren to be Latter-day Saints. Then our mission is well filled. I wanted to say this to you and let you know a little of my life and how it has been spent, and I feel now like a bird that has been let out of a cage. With all my duties I have not had much time to spend with my family, and I want you all to know that I have the best of feeling toward our Board—those who have been let out of a cage. With all my duties I have not had much but prayers and good feelings for all those who will take our places, and I pray the Lord will bless them all and fill them with his Spirit and that the work may go on even better than before. We have done the best we could.

I am sorry Aunt Em could not be with us, but she is very feeble, but the Lord is at the helm. His work will go on, and I pray that the Lord will help us all and bless us to do his will the best we can.

Remarks of Mrs. Leonora T. Harrington:

One of the great problems, I feel, and one that has been talked about more than any other, is the membership—how to secure and hold our membership. I remember a few years ago of hearing President Smith say that we must get young women into the Relief Society, and I bear my testimony to you, my sisters, where this has been done in cases where presidents have died and others have resigned because they felt they were not able to carry on the work, success has followed. I have urged such procedure in my stake. We are benefitted by using our young educated women and they are able to draw in the young mothers whom the older people do not always know. They also make splendid class leaders. I would like to suggest that we all make an effort to develop our women who are too timid to arise to their feet and speak, by writing out questions for them to commit to memory with the answers. Standing before the public gives them confidence in themselves. Another splendid thing is to have music in our Relief Society. I feel that every ward should have a good chorister—one that understands music and she will draw to our associations women who are singers. Ours was one of the first stakes to have a stake Relief Society choir and it has been a great blessing to us.

One of the most vital things is that the officers should get acquainted with the members. We officers should be early enough at our meetings to clasp the hands of all those who are attend-

ing. I think there is nothing in the world which engenders greater confidence than a good warm handshake which is really a communication from spirit to spirit. I feel that one of the things which endeared the late Cardinal Gibbons to the Catholic people was the personal interest that he took in their welfare. He not only was a great student, but he was a brother and friend and he knew his congregation. In one of the states where he used to preside as a bishop when he was a young man, he knew every adult member who belonged to his church; he took a personal interest in them, and it is no wonder that he attained the great heights that he did.

I would like to say a word about ward entertainments. I feel that our local presidents are worked too hard, with their regular work, and should not be expected to do all the work at ward reunions and other ward affairs. I feel that the Mutual, the Primary, the Boy Scouts, as well as the Relief Society, should assist with these large ward entertainments.

In our stake we have a large increased membership. Some of the wards even report that they have not room, that they will have to move out of the Relief Society quarters in order to accommodate those in attendance. I would like to say a word about my counselor, Mrs. Louise Y. Robison, who was appointed a counselor today to Mrs. Williams. You could have searched the Church throughout, and you would never have found any one more thorough and capable and a better Latter-day Saint than she is. I have worked with her for many years. She is one of the most devoted of mothers and wives, one of the most thorough Latter-day Saints which it has been my privilege to meet. She is well educated along all the lines of Relief Society work and is capable to carry on that work.

Mrs. Agnes H. Stevens, said:

I feel very grateful today that I belong to a society with such a motto as we have, "Charity Never Faileth." I feel grateful that we have as key words, love and service. I feel it a most wonderful privilege to be here today to partake of this sweet, lovely spirit.

In reporting the Weber stake, I feel that I can speak in a very encouraging way. It is one of the oldest Relief Societies in the Church. One of the first, if not the first Relief Society conferences ever held was held in the Weber stake, and I have been thinking of the wonderful occasion when President Brigham Young came there with the sisters and other members of the Church authorities, and how lovingly and sweetly he spoke to the women there, how he urged them to become better wives and more devoted mothers, and the simple, kindly way in which he

instructed the mothers to take care of their children, how to teach them and discipline them that they might grow up to be a glory to the mothers and fathers and to the Church.

I realize that age alone does not bring respect. I know that while we have an old organization, in order to keep it up it takes faith and work and prayer, and I do feel and know that while I have not been connected with the Relief Society very many years, I have seen a wonderful growth in our activities. There has been a steady growth in the attendance, in the activity, and in the manifestation of faith and works in Weber stake. I will give an illustration of the second ward of which I am a member. A few years ago, if we had only six or seven women at our ward meeting with opening exercises and testimony, we felt satisfied, or if we had ten we thought we had a splendid attendance. Two weeks ago in the second ward we had over 72 women and 8 children, and there are now two or three wards in Weber stake that are outgrowing the rooms that have been provided for the Relief Society. We feel that one thing that has increased the attendance in our Relief Society is the splendid lessons that we have been able to present.

In the wards where there are the most poor, where there is the most welfare work to do, we have the best organizations. This shows that doing for and helping others develops the workers. A thing which has improved our organization is the holding of prayer meetings before our regular meetings and before our union meetings. We hold board meeting every week and union meeting once a month. A year ago we had some little pledge cards printed on which we had this motto: "We stand for the spiritual uplift of the home." We gave out these cards asking the members of the Relief Society to sign them and to pledge themselves to attend the Relief Society regularly for a year and to exert influence to get new members to join, and since that we have noticed a steady increase in the attendance at our meetings.

We have held ward conferences this year and they have been the most beautiful meetings we have ever held.

We have wondered many times why we did not get more of our teachers out at our union meetings. I was reminded of the occasion when our beloved Master spoke to Peter and asked him if he loved him, and Peter answered three times, "Thou knowest, I love thee." The Savior said to Peter three times, "Feed my sheep," and so we felt that if we had something special for our visiting teachers we would get them there, and so for four months we have had a special lesson outline and a printed outline prepared for the teachers in Weber stake, and we have had a splendid speaker at Union meeting who has spoken on the subject while the teacher had the outline to follow. We have treated the sacrament,

the word of wisdom, influences affecting the modern home, and reverence. We had one testimony meeting where our teachers got up and told of the wonderful good these lessons were doing. We used to have an attendance of 60 to 70 teachers in our union meeting. At our last union meeting we had over 200.

In conclusion I will read a little prayer by Edgar Guest, which appeals to me:

"God grant me this: the strength to do some needed service here;
The wisdom to be brave and true, the gift of vision clear;
That in each task that comes to me, some purpose I may plainly see;
God teach me to believe that I am stationed at the post
Of all the homeless, sick and needy, where I am needed most,
And that at last, if I do well, my humble services will tell.
God grant me faith to stand uncared, uncheered, unspoke, alone,
And see beyond each duty here my service to the throne.
Whate'er the task, be this my creed, I am on earth to fill a need."

Mrs. Josephine C. Kimball, said:

I come to you this afternoon from the sunny south and bring you greetings from the southern societies. St. Joseph stake is the farthest south of any in the United States. Our stake extends from El Paso on the southwest up to the mining camps of Globe and Miami, so you see we have a very large area to travel over in visiting our twenty wards. We can reach eight of our wards by rail, but the other twelve we have to visit by automobile or any way we can get to go.

As to the problems of the Relief Society work, I can only speak of them as I have found them in the stake during my short time there of two and half or three years. We have some of the very best workers in the world, and they seem so united, so willing and anxious to do the right thing. Up here, you are blessed with so many of the General Board members, who can visit you often and to whom you can go for advice and for counsel, and you are blessed with their attendance at your socials and at your conferences. A remark was made at our conference six months ago that stake presidents will be able to solve all the problems of Relief Society work if they will be humble and prayerful and by constant study make themselves efficient. This efficiency will come to us if we apply ourselves, because the Lord is on our side and will help us with all our difficulties. Success or failure depends in a great degree upon the presidents, because they are the ones who supervise, guide and direct, and the best presidents are those who not only study and pray, but those who can get the most work out of their fellow workers. A president should be a good manager.

Now, with regard to our teachers' work, we have adopted the system of the cards, which are printed and distributed at union

meetings. There the teachers have a room to themselves and one of the bord members who has prepared herself, discusses the subject. The teachers' work is growing in interest and intensity and I am very proud to say that the teachers in our stake are doing a wonderful work—a splendid work, and since the card system has been introduced they are taking more interest in the Scriptures. With the teachers, we are all learning the Scriptures.

We have held twenty ward conferences since the middle of January. This is the third year we have held them and I have never attended better meetings than these ward conferences. We usually have them on Tuesday. We always have the lesson of that day given with discussion and then observations from the stake board. In some wards we have held them on Sunday after the sacramental service. This year for the 17th of March, the 79th anniversary of the organization of our Relief Society, we held a stake conference. We had the stake presidency in attendance, a number of bishops, a number of high councilmen, and other of the brethren. The attendance was splendid.

In some instances we have had charity and social service rendered, but we do not need a great deal down there where we are all poor alike. We are especially enjoying our lessons in literature. When the hymns were first given we felt we could do nothing with them, as we had been used to Tennyson and Keats and Longfellow, and those old fellows who have been dead for years; but no inspiration has ever come to us like we have had in studying the hymns. A pageant was given in one of the wards not long ago where our Relief Society represented the hymn, "Come, come, ye Saints," and it was wonderfully portrayed. In other wards, we are having tableaus.

Our union meetings are well attended. Where we used to have thirty and forty in attendance, we have had this year an average of 174 officers and members. Here the lessons are discussed and as I told you before, we have our teachers' work given.

It is our custom when the representative from the general conference returns home that she call immediately a board meeting, and give the things she has heard, and then we try to impart this information to the wards.

We feel to mourn a little over the release of some of our older sisters from the General Board. They have been so faithful, so kind, and they have taken long journeys to visit us and we look upon them as almost supernatural, we reverence them so. It is a long tiresome journey for them to come, but we try to make things just as comfortable as possible for them when they get there.

We have paid 100% annual dues. We used to have quite a lot of trouble in getting the stake dues when they were 10c, 15c. Now we never have any more trouble, since it has been decided to have a 25c due, so I think they would rather pay 25c than 10c.

We have visitors from the University very often to help us out in hat making, dressmaking, remodeling old clothes, etc. The greatest problem we have is not membership, but indifference in attendance, and we are working to overcome this.

PRESIDENT HEBER J. GRANT

The Presidency of the Church held a meeting with Sister Williams and her counselors during the intermission and agreed upon names to present to you here for the General Board of the Relief Society of the Church, and for officers of the same. We will sustain only twenty members of the Board instead of twenty-three, as the new presidency desires some little time in which to decide upon other members of the Board. It was decided by the Presidency of the Church to release all of the officers and members of the General Board, with the love and blessings and gratitude of the Presidency and General Authorities. This action was approved last Thursday by the apostles at their regular council meeting. We feel that in reorganizing the Relief Society Board the presidency of the Board should be permitted to suggest the names of those with whom they feel they can accomplish the most good in their work.

We agree perfectly with the good sisters who have spoken here today, and it fills our hearts with sadness, of course, to part with dear Aunt Em Wells' services. I cannot remember when I did not know her and love her. I cannot remember when I did not call her Aunt Em, and realize that there are none of those connected with any of our associations who have been faithful and diligent but what it is always a sorrow to part with them. At the same time it is only fair for you people to know that there are quite a number of the members of the General Board of the Relief Society who have, upon more than one occasion, appealed to the members of the Presidency that they be released from their positions as members of this Board, as they felt that there were others who could give more time and attention to the work involved than they could.

All those who feel to give an honorable release to the officers and General Board members of the Relief Society as it now exists, will manifest it with a show of the right hand. Contrary, if there are any, by the same sign. The vote is unanimous.

It is proposed that we sustain as the officers and members of the General Board of the Relief Society: Sister Clarissa Smith

Williams as president, Lucy J. Brimhall Knight as first counselor, Louisa Yates Robison as second counselor, Amy Brown Lyman, secretary and treasurer. Members of the Board: Emma A. Empey, Susa Young Gates, Jeanette A. Hyde, Sarah M. McLelland, Lillian Cameron, Annie Wells Cannon, Lalene Hart, Lottie Paul Baxter, Angie Holbrook Taylor, Julia Childs, Cora Bennion, Julia A. F. Lund, Amy Whipple Evans, Ethel Reynolds Smith, Barbara Howell Richards and Rosanna C. Irvine. All in favor of sustaining these sisters as officers and members of the Board will manifest it by raising the right hand. Contrary. Sister Lizzie Thomas Edward as chorister and Edna Coray as organist. All in favor manifest it by raising the right hand. Contrary. (All votes were unanimous in the affirmative.)

Permit me to say to the dear sisters here assembled that I know that all of the General Authorities of the Church extend their love and blessings to all those who are retiring as members of the Board. I know of no complaints that are being made against any of these members. I wish to say that I feel as an individual that all I may have accomplished in the battle of life I owe to my mother. I feel that this body of women here assembled are capable of and have been capable of and are today shaping the lives of those who will have in their hands the destiny of the Church of Jesus Christ of Latter-day Saints. I feel that it is because of the integrity, devotion and faithfulness and teachings of my mother and of her sister, Anna L. Ivins, that Anthony W. Ivins and myself are standing here today as representatives of the Church of Christ.

May God bless each and every one of you and aid you to so live the gospel that your influence with your sons and daughters may be equally instrumental in shaping their lives as the influence of our mothers have been in shaping our lives, is my prayer, and I ask it with the blessings of God upon those who retire and those who take office, in the names of Jesus Christ. Amen.

ANTHONY W. IVINS

The President desires that I say a few words to you, my sisters, this afternoon. Like him, I have been acquainted with and associated with the Relief Society work all of my life. My mother, like his, was a local president and after that a stake president in the day when we had no automobiles, and I was the teamster who drove the presidency from one place to another. I love this work because it is the Lord's work; I love it because of all other things it comes nearest, perhaps, to the hearts of people who are in trouble, who need relief. The sick, the poor, the halt, the blind, those who need the administration of helping hands and

loving hearts get it from the Relief Society of the Church. We hope that that spirit will always be kept in it—the spirit of service, the spirit of help. We have a great movement that we call the Boy Scout Movement now. One of the pledges that every boy takes who becomes a member of that association is that he will help other people at all times, which we should all do, regardless of special calling. To care for the sick, administer to them and see that no one suffers for food or for clothing, to attend to those who may die, and to comfort the hearts of the living is the special calling of these sisters who are associated with Relief Society work. The Lord bless you in it, my sisters! You have the sympathy of the Presidency, you have the sympathy of the Council of the Twelve, you have the sympathy of every man and woman in the Church, I am sure, wherever you labor, and so I only desire to ask that the blessings of our Father may continue with you in this work of mercy, and I ask it through Jesus Christ. Amen.

CLARISSA S. WILLIAMS

It has been suggested that some token of love and appreciation be sent to Mrs. Emmeline B. Wells, our beloved president. It has been in my mind, but it has hardly taken concrete form. It occurs to me now that if we would stand for a moment and have in our hearts a prayer of love and sympathy and help for our beloved leader, and for the members of the General Board who have worked so long and so faithfully, that perhaps that would be the greatest tribute we can pay. Will the brethren and sisters stand and express in their hearts the love and appreciation which they have for President Emmeline B. Wells, for our beloved Counselor Julina L. Smith, and for the other members of the Board. This will be conveyed by message to Sister Wells.

My heart is so full, my brethren and sisters, that it is impossible for me to express myself. There are many reasons why it is very difficult, but I ask with all humility for an interest in your faith and prayers, for your support and for your blessings, that I may be able to do the things which are expected of me, and I feel in my heart that with the love and support of the brethren, the authorities of the Church, and with the women of the Church, and the blessings of my heavenly Father, that I will do the very best that I can; but I must have your assistance.

I should like very much to have the new board meet with the sisters. For this purpose a meeting will be held on Monday morning at 10 o'clock at the Relief Society headquarters, where one stake representative from each stake can be accommodated in the board rooms. We may then be able to introduce to you the new members of the Board.

Monday Morning, April 4, a special officers' meeting was held in the General Board Rooms, with President Clarissa S. Williams presiding. Those in attendance were the members of the General Board and one stake representative from each of the stakes represented at the General Relief Society conference. Preceding the meeting an informal reception was held, everybody having the opportunity to shake hands with everybody else.

The meeting was opened with singing, "We thank thee, O God, for a prophet." Prayer, Mrs. Amanda Bagley. Roll call showed a good representation of General Board members, and stake representatives.

President Williams explained that the meeting had been called to give the members of the new board and the stake representatives the opportunity to meet one another. Continuing, Mrs. Williams said: This is a most trying position for me, but no matter how hard things are, it is our duty to do as we are directed.

We trust that the women who stand at the head of this great organization in the stakes will be as loyal to us who are now called to preside as they have been to President Wells and her life and work, and it is a monument worthy of any woman or any man, for that matter, the work which she has accomplished. I must give credit for whatever knowledge I have of Relief Society work to the dear sisters under whom I have been trained. Aunt Bathsheba was my first superior, although I was interested and worked in ward work before her time; but I labored under her presidency and under the presidency of Aunt Em and whatever there is in me that has been commendable has been through the blessings of the Lord and their loyal help and assistance, as well as through my own efforts. I feel I would not be true to myself if I did not say to you that I have always been loyal to them. No human being can say with truth that I have ever been disloyal to those who have been placed over me.

I have been trying for three weeks to get myself perfectly under control, but find it difficult, but I do humbly beseech the blessings of my heavenly Father, that he will make me humble, that I may be filled with humility, that I may have wisdom, and that I may have the love and confidence and support of my officers and board and of you, dear sisters. If I do not, my work, and that of those associated with me, will not amount to very much. We come and go in this life; we are placed here by our heavenly Father to perform a mission and it is our responsibility as to whether we fill that mission honorably or dishonorably. If we can have faith and humility and wisdom and the love and guidance of our heavenly Father, and the love of those about us, we will be able to do some of the things which will be expected of us in carrying on this great work.

The work of the women in the Church is unprecedented. There are great organizations of women out of the Church, women who have accomplished great things and they have more material often to work with than we have. But we have carved a record of noble deeds from the material which has been around us. We have pioneered, we have built homes in the wilderness, we have done all that pioneer women could possibly do, and while now the way is more easy for some of us, still we are pioneers, we have done all that pioneer women could possibly do, and while as I say, if we are humble, if we have faith and are prayerful and desire the Spirit of our heavenly Father to be with us, he will surely help and bless us.

I think there is very little instruction we desire to give you this morning. We want you to go on with the work as you are doing it to the best of your ability, and if in the future you are instructed to give up some of the activities in which you have been engaged or to take on new ones, as you have often been, be sure that it is from the authorities of the Church that the suggestions are made.

We must work harmoniously with those about us, with the other organizations, and with our Priesthood. We are auxiliary to the Priesthood. We may have our ideas, and I think no bishop or no stake president nor even the President of the Church would object to our stating what our ideas are in regard to matters, but there we rest. The action depends on how the Priesthood view that which we wish to have done. I am sure that you all understand that we, as an organization, would not be in existence if it were not that the Priesthood had placed us here as an auxiliary.

I believe that the time now has come that when changes are thought to be necessary in organizations they will be easier made than they have been in the past. We have been imbued with the thought that if we were appointed to a position we were to fill it until the Lord released us by death, but I have an idea that now it will be honorable to ask to be relieved of duties that it is not possible for us to fill.

I want you to teach in your organizations, both stakes and wards, that this organization is greater than any individual, and that while we love and honor and respect individuals with all our hearts, when, in the opinion of the Priesthood, it is wise to make changes, so doing will be best.

I believe, sisters, that you know my heart, that I love the Relief Society work. I have in a measure dedicated my life to the service of this organization, and while I have had a big family and still have, I do not feel that I have ever neglected my family, but that the Lord has helped me. One dear sister here this morning, who is the president of a scattered stake, told me she was the

mother of twelve children, and I told her that is why she looks so young, but having a family does not keep us from doing good and helping others. Sister M. Isabella Horne used to say that it is the woman with the big family who can do the most, for she has her work organized and systematized, and she can do things which she could never ask others to do.

I want to say further that it is with regret that members of the General Board have been released, but in talking the matter over with the First Presidency, it was decided that the step taken was the proper step to take, and we ask your support and your faith and prayers and your belief that the step that is taken is of the Lord, and we know that you will feel with us, and that the members of the present board will feel with us, and also the members of the old board, that it is the best. Nearly all of the members of the old board have worked for at least twenty-five years in this work, and it will be hard for them, of course, and yet they know that it takes younger and more active women to do the strenuous executive work which is required now in organizations.

Three weeks' ago today President Grant advised me what the General Authorities expected to do in the way of reorganizing the General Board of Relief Society. I had hardly recovered from the surprise when Mrs. Knight and Mrs. Robison came into my mind as counselors. This, I feel, was inspiration from the Lord as much as inspiration can be.

There was provision for three counselors in the articles of incorporation, but that has never been carried out since the first few years, but I want to say that Sister Lyman, the secretary, is a third counselor. She is the servant of the presidency and the board, because she carries out what they wish carried out, but she is also a counselor and we regard her as such. Sister Lyman was sustained as secretary-treasurer. For sometime we have had under consideration the combining of the officers of secretary and treasurer. President Clawson, who is our auditor, recommended that we make this change, and President Grant thought, if we desired to do this, now would be the proper time. Mrs. Empey, as you know, has been the treasurer of the organization since the beginning of Mrs. Wells' presidency, and during all this time her work has been efficient and thoroughly satisfactory. The change is made simply to expedite the work of the organization, and Mrs. Empey is an example of one standing aside for what is considered to be the onward movement of the organization, and we commend Sister Empey.

Another position is that of corresponding secretary. Sister Gates, in addition to her duties as editor of the *Magazine*, has occupied this position of corresponding secretary; but in talking

matters over with the brethren, it was decided that an assistant secretary, one who would do more of the clerical work of the organization, and possibly one who is not a member of the Board, could give more service, and so Mrs. Gates has been honorably released from her position as corresponding secretary.

Following Mrs. Williams' address, remarks were made by Counselors Jennie Brimhall Knight and Louisa Y. Robison and by the board members as follows: Amy Brown Lyman, Emma A. Empey, Susa Young Gates, Sarah M. McLelland, Lillian Cameron, Annie Wells Cannon, Lalene Hart, Lottie Paul Baxter, Julia Child, Cora Bennion, Julia A. F. Lund, Amy Whipple Evans, Ethel Reynolds Smith, Barbara Howell Richards, Rosanna C. Irvine. The speakers all expressed their desire to be united and to work earnestly and devotedly for the progress of the great organization, in which they have been called to serve.

Miss Sarah Eddington, a retiring member of the Board was the last speaker. She said:

Sister Williams has always been gracious and lovely to me, and my whole soul has gone out in loyalty this morning to the members of this Board, and I love them, every one, though I came on the Board seven years ago trembling and fearing, yet I go off now with 100% more loyalty in my soul to the members of the new board than I had in the beginning for the old one, because I did not know then what I had been called to. I want to say that my association with the members of our Board has brought into my life the full realization of one of the most beautiful words in the English language—it has been spelled by the love of our Savior and the Prophet Joseph Smith, and I now realize how beautiful it has been exemplified by the members of our Board—that beautiful word service. How far reaching it is we cannot estimate. When the members of the new board go out into the stakes, they will receive that wonderful love that has always come to me. How much I have learned to love the stake officers I can only estimate by the great love they have shown me and the great appreciation I have for their hospitality. Before leaving, I want to say that while I will not be on the firing line any longer, I will stand just as close as I can to this Board, so that in case the Board needs me, my powder will be dry, and I myself will be prepared to go, no matter where I am called, for I do know that this is the gospel of Christ, and that none of us can afford to stand in the way. When I knew that I was in a position where I could not come to the Board meeting, I asked to be released, and I say that when stake and ward officers find that they cannot measure up, they should seek for a release. They can be honorably released and still find plenty of opportunity for service, and I pray that this spirit will permeate the whole Relief Society organization, and I ask it in the name of Jesus. Amen.

Funeral Services of President Emmeline B. Wells

Fifth President of the Relief Societies of the Church of Jesus Christ of Latter-day Saints, held in the Salt Lake Tabernacle, Friday, April 29, 1921.

(The arrangements for the funeral services were under the direction of Elders Rulon S. Wells and John Q. Cannon, assisted by the Executive Officers of the General Board of Relief Society.)

By Mrs. Amy Brown Lyman

The funeral of President Emmeline B. Wells, who died on Sunday, April 25, 1921, at the home of her daughter, Mrs. Annie Wells Cannon, was held in the Salt Lake Tabernacle on Friday, April 29, with President Heber J. Grant presiding.

The body of Mrs. Wells was removed from the home of Mr. John Q. Cannon to the Tabernacle at 11 o'clock where it lay in state until 2 p. m. when the services began.

Mrs. Wells' officers, consisting of her counselors, Mrs. Clarissa S. Williams and Mrs. Julina L. Smith, General Secretary Amy Brown Lyman, Corresponding Secretary Susa Young Gates, Treasurer Emma A. Empey, joined the family at the residence and with them accompanied the remains to the tabernacle. While the body was being viewed at the tabernacle by the thousands of friends and admirers, who silently passed the bier, members of the General Board, and the stake presidents of the Salt Lake county stakes, were in attendance. During this time the tabernacle organ was played by Edward P. Kimball and Tracy Y. Cannon, assistant organists. The members of Mrs. Wells' board and of the reorganized board, assembled at the Relief Society headquarters and marched in a body to the tabernacle. President Wells' board preceded the pall bearers and the hearse in the funeral procession, serving as a guard of honor.

The Pioneer Stake Relief Society officers, under the chairmanship of the president, Mrs. Mary A. Cutler, assisted Mr. Frank Wynne in arranging and caring for the flowers. Mrs. Margaret C. Spencer, president of the Eighteenth Ward Relief Society, where Aunt "Em" was enrolled as a ward member, was in charge of twelve Relief Society women from the Salt Lake City stakes, who acted as ushers under the supervision of Elder Benjamin Goddard.

The pulpit and railings of the tabernacle were decorated in pure white which formed a charming background for the numerous exquisite floral offerings of hundreds of friends and admirers.

The beautiful bluish grey casket itself was covered with a blanket formed of roses, lilies, carnations and ferns, and was banked about with masses of the same flowers. Among the floral tributes was a wreath of wheat and roses, with letters in violets, representing the Relief Society official emblem.

The seating for the services was as follows: General Church Authorities in usual places, family on front seats directly in front of bier, behind them the General Board of Relief Society and other auxiliary boards of the Church, and all especially invited guests, which included the many women's organizations in which President Wells had been deeply interested.

The congregation of approximately six thousand was made up principally of Relief Society women, who had turned out en masse to pay a parting tribute to their beloved leader, who, as a pioneer, a suffragist, a writer, a welfare worker, and president of the Relief Society, had won the admiration and respect of all who knew her.

The program for the funeral exercises was carried out as follows:

1 Opening Hymn, "When First the Glorious Light of Truth"
.....Relief Society Choir, Lizzie Thomas Edward, Director
2 Opening Prayer .....President Anthony W. Ivins
3 Violin Solo, "Traumerie" .....Prof. Willard Weihe
4 Remarks .....President Clarissa S. Williams
5 Remarks .....Dr. George W. Middleton
6 Remarks .....Dr. Seymour B. Young
7 Soprano Solo, "Oh, Dry Those Tears". Lorinda P. Brewerton
8 Remarks .....Bishop Charles W. Nibley
9 Remarks .....Elder Orson F. Whitney
10 Male Quartet, "Jesus, I My Cross Have Taken".....
.....James H. Nielson, August Glissmeyer
.....Henry Glissmeyer, Hyrum Christensen
11 Remarks .....President Charles W. Penrose
12 Remarks .....President Heber J. Grant
13 Closing Hymn, "Oh, My Father" .....
.....Raymond Williams, assisted by Tabernacle Choir
14 Benediction .....Bishop Thomas A. Clawson
(Music under direction of Prof. Anthony C. Lund)

A large cortege, under the supervision of Mr. B. F. Grant, followed the casket to the cemetery where, in the Daniel H. Wells'

family lot, the body was interred by the side of the husband and other members of the family. The pall bearers were the grandsons of President Wells, sons of Mrs. Isabel M. Sears, and Mrs. Annie Wells Cannon. The first four automobiles in the procession conveyed the members of President Wells' board, who were as follows: Mrs. Clarissa S. Williams, Mrs. Julina L. Smith, Mrs. Amy Brown Lyman, Mrs. Susa Young Gates, Mrs. Emma A. Empey, Mrs. Sarah Jenne Cannon, Dr. Romania B. Penrose, Mrs. Emily S. Richards, Mrs. Julia P. M. Farnsworth, Mrs. Phebe Y. Beatie, Mrs. Ida Smoot Dusenberry, Mrs. Carrie S. Thomas, Mrs. Elizabeth S. Wilcox, Mrs. Rebecca N. Nibley, Mrs. Elizabeth C. McCune, Miss Sarah M. McLelland, Mrs. Elizabeth C. Crismon, Mrs. Jeannette A. Hyde, Miss Sarah Eddington, Miss Lillian Cameron, Mrs. Donnette Smith Kesler. Following the board members were the pall bearers, then the hearse, and then the family, followed by the General Authorities of the Church, the auxiliary organizations, and the public.

The service at the grave consisted of a musical number by the Elite Quartet, and a dedicatory prayer by Elder Rulon S. Wells. The burial plot was completely covered with beautiful flowers, and the grave was lined with ferns upon a background of white chiffon.

The speakers at the funeral services included church officials, and personal friends, all of whom were life-long associates of Mrs. Wells. In order to incorporate a resume of these addresses in this issue of the *Magazine,* we append here the *Deseret News'* account, as approved by the speakers, and prepared under the direction of the editor in chief of the *Deseret News.*

CLARISSA S. WILLIAMS

Mrs. Clarissa S. Williams, president of the Relief Society, Mrs. Wells' successor in office, was the first speaker. She told of her long friendship with "Aunt Em" and her family; of how little children had always loved the "old, old lady;" of how Mrs. Wells had lived a score of years beyond the allotted three-score and ten; and of the long years of work in the Relief Society she had enjoyed with the departed.

Mrs. Williams spoke of the remarkable career of verse writing of Mrs. Wells, begun at the age of four; of the young women of Utah with literary inclination, who had been encouraged by her; of her long struggle to help women to secure the franchise; of her journeys far across the water to take the message of the Relief Society to the world; of her missionary work at home; of the tributes paid by noted women of the entire world to Mrs. Wells; of her testimony of the gospel and the divine mission of

Joseph Smith; of her love of that gospel; of her long years of outlook on the development of almost a century.

The speaker also referred to what was possibly Aunt Em's one ungratified wish, that of experiencing the thrill of flying—a feat which even at her advanced years she might have undertaken had not her close advisers feared that it would be too severe a task upon her.

DR. MIDDLETON

Dr. George W. Middleton, medical adviser of "Aunt Em," in her last days, and for many years previously, paid a glowing tribute. He told of the beginning of her life in a little New England village; of her personal friendship with the poet Whittier; of her early baptism into the Church and her personal friendship with the martyred Prophet. Her contact with leaders of the Church at Nauvoo, her presence near the scenes of the martyrdom; her pioneer trip across the bleak frontier to Utah and her leadership in early-day Utah affairs were eloquently reviewed. The speaker referred to her charm and mannerism as evidenced in the number of visitors who sought her acquaintance; and in conclusion he predicted that her place in the historical annals of the west will ever be of the front and highest rank.

ELDER SEYMOUR B. YOUNG

Elder Seymour B. Young gave personal reminiscences of the little pioneer schoolma'am, both as day-school and Sunday school teacher. He had been a pupil under her tuition in Nauvoo. He read extracts telling of the organization by Mrs. Wells of the Press club and Reapers club.

BISHOP C. W. NIBLEY

Presiding Bishop Charles W. Nibley said he regarded "Aunt Em" as one of the finest products of "Mormonism," she having allied herself in her youth with it despite its unpopularity; but she received inspiration from the prophet of the Lord and carried the inspiration of the Almighty in her soul. In "Mormonism," he declared, she had found the real suffrage, and with clear insight she comprehended the teachings of the Church—its great truths, which only the cultured, the true hearted and faithful could fully understand. Her soul was so attuned that she was able to perceive the celestial melodies; and she had the mental force which caused her to be a pillar of strength perhaps more than has been given to any other woman of her day. The speaker

said he was proud this day to be accounted one of her friends; his life has been better for having been acquainted with her.

ELDER O. F. WHITNEY

Elder O. F. Whitney, after reciting the familiar poem, said "Aunt Em's" life was like a perfect day—it had its clouds and its sunshine, but the clouds were only the background of a more perfect picture. She was not only a poet but an executive. She was a Saint. "To me," said the speaker, "she was a mother, to her I was a son. But what is there now to mourn, what reason to weep? Nothing but the parting. The school is out, the mission ended. What more natural than that the trained child should return home."

The speaker concluded by reciting "Crossing the Bar," a favorite poem of Mrs. Wells.

PRESIDENT C. W. PENROSE

President Charles W. Penrose said there was nothing too good to be said of the departed one whom he regarded as a loving sister. She was bright, keen, quick, and capable to understand the truth. Though small in stature, she was big in spirit. She had always been alert and alive to the right, and was a great executive, following a line of powerful women in the direction of the great Relief Society. There was no selfishness in her soul nor in her work; her hand reached out to the entire world, especially in the matter of suffrage. She was a capable teacher and her name would be remembered, forever.

President Penrose then spoke along doctrinal lines in regard to the resurrection, and dwelt upon the comfort that comes from the knowledge that by what is called death we pass through the change from mortality to immortality, as illustrated by the Savior of mankind. "'Aunt Em' believed in this immortality," President Penrose said, "just as I do; she believed in life after death, in the resurrection of the body, and in the reunion with loved ones on the other side if we have lived so as to be worthy of going where they are. This faith and knowledge should fill our souls with joy and should give us consolation under every trial."

PRESIDENT HEBER J. GRANT

President Heber J. Grant commented on the significance of the large congregation—one of the largest audiences he had ever witnessed at a funeral held on other than a Sabbath day. "No other woman in the Church," he said, "has had so many prom-

inent people call on her as our dear departed sister." He spoke of the intimate association of the Grant and Wells families and paid tribute not only to the works of the deceased as a poet and a writer, but also for her loving disposition. He recognized that she had a remarkable capacity of expressing herself in a clear, forceful way, by both tongue and pen; and yet he was inclined to place her loving desire to help others above all others of her characteristics. The association of his mother and Mrs. Wells as president and secretary, respectively, in the Thirteenth ward Relief Society, he said, was one of his most treasured remembrances and he added that next to his mother's the testimony of Mrs. Wells was one of his most impressive memories. He affirmed that all the blessings and rewards promised the true followers of the gospel of Christ would be "Aunt Em's," as she had lived the gospel to the fullest extent of her power.

Judge Not.

Ida R. Alldredge

Judge not—for you know not the motive
That has guided your neighbor or friend,
And the act that you think so unworthy
Is oft done to bring good in the end.

Know you not that it's kinder and better
Just to wait till you understand well,
E'er you speak too severely of others,
And their follies too freely you tell?

Oh, so often we judge one another
With a prejudice bitter and strong;
Little guessing the harm we are doing,
Or that we are far more in the wrong.

Look not for the fault in your neighbor,
For your own may be fully as great,
But strive to forgive one another,
Lest you wait till the hour be too late.

Relief Society Annual Report for 1920

Amy Brown Lyman, General Secretary

CASH RECEIPTS AND CASH DISBURSEMENTS

Cash Receipts

Balance on hand Jan. 1, 1920		
Charity Fund	$ 26,579.21	
General Fund	58,383.50	
Wheat Fund	226,381.88	
Donations:		
Charity Fund	85,336.55	
General Fund	74,985.46	
Wheat Fund	5,636.67	
Annual Dues for General Board	9,111.46	
Dues for Stake Board	4,064.55	
Received for wheat sold	18,273.28	
Other receipts	58,614.30	
Total		$567,366.86

Cash Disbursements

Paid for charitable purposes	$ 87,170.50	
Paid for General Purposes	76,347.68	
Paid for Wheat	3,813.11	
Paid to General Board for Membership Dues	10,042.91	
Paid to Stake Board for Dues	5,827.95	
Paid for other purposes	38,496.54	
Total Disbursements		$221,698.69
Balance on hand December 31, 1920:		
Charity Fund	$ 29,043.93	
General Fund	73,432.77	
Wheat Fund	243,191.47	
Total		$567,366.86

WHEAT ACCOUNT

Received and Disbursed

Receipts

Wheat on hand Jan. 1, 1920	6,377,702	lbs.
Wheat donated during 1920	7,682	"
Wheat purchased during 1920	29,277	"
Other wheat receipts	247,514	"
Total	6,662,175	lbs.
or	111,036.25	bu.

Wheat Account

Disbursed

Wheat credit with P. B. O.	5,072,902	lbs.
Wheat in local Relief Society Granary	823,132	"
Wheat in other granaries	150,097	"
Other wheat deposits	134,800	"
Total wheat on hand and Wheat Credits with P. B. O.	6,180,931	"
or	103,910.5	bu.
Wheat sold locally	449,581	lbs.
Shrinkage, waste and loss	31,663	"
Total	6,662,175	lbs.
or	111,036.25	bu.

Resources and Liabilities

Resources

Balance on Hand Dec. 31, 1920. All funds	$345,668.17
Value of wheat on hand and wheat credits with P. B. O., Dec. 31, 1920.	172,973.84
Value of Real Estate, Buildings and Furniture	245,163.57
Value of Invested Funds	41,498.06
Other Resources	44,764.65
Total	$850,068.29

Liabilities

Indebtedness	1,284.67
Balance Net Resources	848,783.62
Total	$850,068.29

Statistics

Membership January 1, 1920		
Officers	6,773	
Teachers	14,316	
Members	24,378	
Total enrolled		45,467
Admitted to membership during year		8,847
Total		54,314

Statistics

Membership December 31, 1920		
Officers	7,113	
Teachers	15,222	
Members	25,869	
Total or present membership		48,204
Removed or resigned		5,467
Died		643
Total		54,314

General Officers and Board Members	23
Stake officers and Board Members	1,073
Number of meetings held	39,212
Average attendance at meetings	14,785
Number of Relief Society organizations	1,171
Number of L. D. S. families in stakes	82,137
Number of Relief Society Magazines taken	19,540
Number of visits to wards by stake Relief Society Officers	4,734
Number visits made by Relief Society Ward Teachers during year	391,204
Days spent with the sick	56,598
Special visits to the sick	111,019
Families helped	5,782
Bodies prepared for burial	2,722
Number of days spent in temple work	61,213
Assistance to missionaries or their families	$ 8,705.84

Out of the World.

By G. Milton Babcock

(*Continued*)

Walter hesitated as he approached his cousin; but before he could say anything she arose and exclaimed impulsively:

"You know, Walter, what I told you this afternoon—that I would like to meet someone who preached the gospel for something besides money? Well I've found one person who does it—Mr. Maxwell, here! He is a preacher in the Church of Jesus Christ of Latter-day Saints, and I've been talking with him about it. He wants us to stay to their meeting—why what's the matter—what are you laughing at?"

"Well, I'll declare! Here I've been worrying my head off about asking you to stay, and now you're asking me. If you're game to stay, I am; your folks will think I've run off with you, though."

"Never mind about them; it isn't every day that one can hear the gospel preached 'without money and without price,'" she rejoined enthusiastically.

CHAPTER VIII

Wonderingly, almost eagerly, Walter and Elizabeth listened to the missionaries as they expounded the scriptures. The meeting over the missionaries walked to the car with them.

"Well, Walt, what do you think of them?"

"They certainly are odd," he replied; "and yet, it seems that their doctrines are reasonable enough. He convinced me that baptism by immersion is the way the Bible taught—something that my aunt could never do."

"But, Walter, do you realize that if immersion is the right way, that it makes our Church wrong, at least so far as that principle is concerned? That'll never do, you know."

Walter thought for a moment. "I don't know but you are right, Elizabeth. Still, it doesn't seem possible that the Episcopal church could possibly be anything but the true one. Tell you what I'm going to do: I'm going to read one of these tracts before going to bed. I have no doubt but that I'll find wrong quotations and things mixed up in general in this tract. They probably

change things to suit their own ideas. How did you come to strike up a conversation with Mr. Maxwell?"

"Oh, I happened to pick up one of their hymn books and he saw me and came over. Said he would show me a hymn different from any other, and he turned to number 83—you know, that one we sang last. I think it is the most beautiful thing I ever heard. Here it is in this little tract, let's read it:"

O MY FATHER

"O, my Father, thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation,
Did my spirit once reside?
In my first primeval childhood
Was I nurtured near Thy side?"

"Say, that is a wonderful hymn, Elizabeth! I didn't get the gist of it before. Is it possible that we lived before coming here?"

"Mr. Maxwell said so, Walter. He quoted a number of passages to prove it and gave me a list to look up. The first one is where God asked Job where he was when the foundations of the earth were laid. Mr. Maxwell said that Job must have been somewhere, for God would not have asked a foolish question. Said that probably he was one of the 'sons of God that shouted for joy,' as the passage reads. They had progressed as far as they could in their pre-existent life and now were happy at the prospect of coming down here and being "added upon," as the elder expressed it.

"Then in Jeremiah it says that before he was born, God knew him and ordained him to be a prophet. The third is where the disciples in passing by a man who had been blind since birth, asked: 'Master, who did sin, this man or this parents, that he was born blind?' You see, he must have been living before he came here, or he would not have had the chance to sin before birth. There's several more I'm going to look up."

Everyone was in bed. With a short, "Good night," Elizabeth went to her room, while Walter dropped unceremoniously into an easy chair in the parlor. As he turned up the light, he noticed the Bible and the Episcopal Prayer Book lying beside it on the stand. It gave him an idea. Changing to another chair, he placed a "Mormon" author's tract directly in front of him on the stand, with the Bible and Prayer Book on either side of the "Mormon" tract, and started to read the tract.

Never before had the Bible passages appeared so plain and beautiful. The teachings of the Episcopal church no longer seemed reasonable and true, although it was with great reluctance that he admitted this to himself.

At length, he finished the tract—just as the oil in the lamp became exhausted and the light went out. A round, golden moon hung uncertainly over the western hills, its beams casting a somber influence throughout the room. Quickly it fell below the hilltops, leaving Walter to the darkness and himself. "Ah! you must stop the study of this 'Mormonism,'" whispered the Prince of Darkness. "You'll lose your standing in the world, and your job; friends and relatives will turn from you and scorn and persecute you. Joseph Smith is an imposter!"

Then a sweet, still, small voice spoke: "The doctrines of Joseph Smith are true, and you can do nothing but accept them. Surely you would not wish to array yourself against God. He that is not for him is against him!"

Walter arose, groped his way to the east window and raised the curtain. Outside, nosily the sparrows were chirping, and the meadow lark was sending heavenward his greetings. The clouds of night began to flee; those on the horizon became suffused with an ever-deepening tint. The light of a new day had come!

LINES

By Grace Ingles Frost.

Interlacing boughs of color,
Russet, gold and crimson hue;
Overhead like some rare jewel,
Sky with limpid depths of blue.

In the distance, heights of azure,
Gladdened by the morning light,
With a touch of purple shadow
Lingering from the shades of night.

On a branch in wide-eyed wisdom,
Sits the sage of feather tribes,
As if loath to leave for pastures
Where the warmth of summer bides.

All the joy of sight is wakened
By the picture that I view,
And unto the Master Artist,
My allegiance I renew.

The Gospel in Armenia

Just at this time, when we are so interested in the starving children of the Near-East, it is interesting to learn that we have an excellent Relief Society in Aintab. Just recently the General Board received a letter from this Society asking for the prayers of the sisters of the Relief Society, in behalf of our desperately poor and persecuted Saints, in that far-away land.

We may be sure the Church authorities will take steps to relieve a portion, at least, of this suffering. Meanwhile, it will be interesting to know something about the translation of the Book of Mormon into the Arabian language; for, as the years go on, there will be more and more association between the Latter-day Saints, and those who are engaged in rebuilding Jerusalem. The following sketch has been prepared for us by F. F. Hintze:

When I returned from my second mission to Turkey, I felt able to make a pretty fair translation of the Book of Mormon into Turkish, using the Armenian characters. Our work had been confined to the Armenian people almost exclusively. The Greeks were mostly very indifferent. They called themselves orthodox. They said they had a lineally descended priesthood and authority from the Apostle Paul, even as the Romans claimed they had from St. Peter, and they claimed a better and clearer descending line of Apostolic Authority than the Romans. So what use would they have for any new revelation or church when they had it all? Also they said they were the children of the foremost nation in arts and sciences of long ago. All others were only imitators so they had no use for us, only to laugh at us and mock. The Turks, on the other hand, claimed to be the only true and faithful nation whom Allah loved. They had all truth as embodied in the Law of Moses, the Psalms, the Prophets and the gospel. So they would hear nothing of us. The Turks were in power so they forbade us preaching to them or the followers of Mohammed under their jurisdiction. But they were willing we should convert any Christian Armenians to work among them hoping thereby to sow dissension among the Armenians. They felt that such work would break up Armenian unity and thus make it easier to govern them. So it came about that we did most of our work among the Armenians.

Many thousands had joined the American Protestant Mission church, with its variety of creeds, so we simply fell into line and introduced the true gospel among them. We succeeded in baptizing several hundred. About one hundred of these are here in

Utah, doing very well and associating with the Saints fairly well. All or nearly all are members of the Church, and many are very faithful in attending to their duties.

Having succeeded so well in obtaining permission to publish pamphlets on my second mission, I published about 28,000. I laid the matter of the publishing of the Book of Mormon before President Joseph F. Smith and his counselors. In due time they approved of the movement, and I was permitted to translate the Book. About that time a man by the name of Lowe, whom I had baptized in the heart of Asia Minor, came here and he was engaged as my scribe. I first translated and wrote the first copy myself. After that he took my copy and copied it with such corrections in idioms as he felt were needed—of course, with mutual consent, and comparing the translation with the English text. He was a good penman so he prepared the printer's copy, besides taking a press copy for the Historian's Office. Here we began to notice the difference in the style of the various writers of the Book of Mormon. We found that some of these different writer's books were very much harder to translate than others. For instance there are Nephi's writings, and the others that follow him, Jacob, Jarom, etc., in Nephi 1st and 2nd, who were very much the hardest to handle. Nephi's style of writing was more difficult because the grammatical construction was not like our own; he expressed himself in phrases without their being properly connected. All of which was a great difficulty for us, as the Turkish language is very regular and does not permit of the use of loose phrases without being properly connected. In kindred languages such as English, Danish, and German these difficulties were unnoticed. But in Turkish such sentences and their dependents would often have to be hunted up and rearranged in order to place them in their proper relationship. Sometimes the sentence had to be broken up and the subject reintroduced as a new sentence. Whereas, when we came to Mormon's work and also Moroni's, which were abridgements of other men's writings we found our work much easier. This was apparent to both of us and was cause of much comment. It gave us the philological proof that instead of the Book of Mormon being the human product of the Prophet Joseph Smith we had evidence that it was the work of many writers just as the Bible is written by many. Each prophet has his own method of expressing the word and will of God which as a whole code of theology is a perfect unity, but when told by many prophets in their own way and by the gift of their own personality, language and environment, it is as diversified as are the prophet-writers. Just so we found the Book of Mormon. We knew the Prophet Joseph was too young and too unlearned to be able to change the manner of speech of these different characters

of the Book as some fiction writers can do who are learned and gifted that way.

Lowe accepted this as a new witness and strong evidence of the divinity of the Book of Mormon. But it did not rest at that. When I went back to Boston to publish the Book of Mormon I succeeded in getting the services of the Rev. Bool, a learned Armenian, a very able and honest man to help me to reread, and connect up the manuscript before we went to press with it. This we did by his reading the Armenian manuscript while I read the Book of Mormon in English, carefully comparing the work, verse by verse. In this way he obtained, of course, a thorough insight into the style of writing found in the Book of Mormon. He himself called my attention to the difference in the manner of speech and writing of some of these great prophet-authors. This is the more remarkable because it was discovered by one who was not a member of the Church, and not in sympathy with our work.

I related the circumstances to Pres. John G. McQuarrie of the Eastern States mission, while in Boston upon an official visit. He thought it so remarkable and such a strong and plain evidence of the honesty of the Book of Mormon translator that he wanted to have it on record.

It is not to be understood that the Rev. Bool intended to bear testimony to the divinity to the Book of Mormon, but in the honesty of his soul he confessed that the Book was not the work of one writer but the work of different authors. This was a confession that the work was on its face not the product of Joseph Smith. This in itself is a great testimony. Mr. Bool was very anxious that the Book should not bias him towards it nor spoil him for his ministerial duties, but his personal contact with me and my work did not fail to leave its impression, and will, with many such similar experiences, bring its fruits in due time. He will surely get a blessing for his honest effort in putting the Book in as good a style and as presentable and creditable a condition as was possible with the means and ability at our disposal.

TO MRS. EMMELINE B. WELLS

Oh! wondrous woman!
Adown the ages yet to come,
Your name will be spoken
In sweetness and with love.
The farthest, most remote of lands,
And on islands, wind swept coves,
The blessings of the Master reach,
That came from thy dear hands.

—Lovingly your Friend, Mrs. Louise Coulson.

EDITORIAL

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VITAL QUESTIONS

The day of younger women with their eager enthusiasms, zest of conquest, and boundless vision opens wide its doors into Relief Society activities. The example set in the reorganization of our General Officers and Board in the choosing of so many young matrons will no doubt be followed by the stake and ward authorities. This is perhaps, just as it should be. I see this army with banners marching into the field so long occupied, almost exclusively, by the mothers and grandmothers; and as they file past my vision, I am moved to ask these blessed adventurers some questions:

Are you strict observers of the Word of Wisdom? Do you play cards? Do you wear your clothing with that sacred modesty taught in the temple of the living God? Do you give countenance, by word or by example, to the deadly evil of so-called birth-control, or limitation of offspring? These are crucial tests in this wicked day and age, and unless our lovely and beloved daughters can meet the test fairly and triumphantly they are not yet ready to bear upon their shoulders the symbolic emblems of

spiritual service so long and faithfully worn by the mothers of the passing generation.

We speak of these tests as properly to be applied to officers and members of the Relief Society; and yet they are requirements which are being forced upon the attention of the members of the Catholic church by prelate and pope; on the Christian churches by ministers and reformers; on the public generally by the pulpit and press. The old American stock is dying out and even fiction-writers are focusing attention on our "wasted generation." Immodesty of dress is decried in every decent corner of the land today. While great organizations, east and west, are devoted solely to the suppression of stimulants, like tea, coffee, and tobacco. Then why, in the name of high heaven, should we stand supinely by and allow these corrupting practices to corrode our religious and social life. These tests should be applied to both members and officers of this and all other auxiliaries. Our youthful soldiers of the cross, now coming into public service, however, must now assume the direct burden of correcting these evils, and thus they may strengthen the morals of the community.

What Then of the Woman Grown Grey in Service?

Not least of present day Relief Society problems is the kindly taking thought for those older women who are now and who will be set aside for the younger and more active workers. No life-tragedy exceeds the suffering of the aged who are unwanted, and not needed. Must they throw down all their tools of service while their arms are still strong, their backs still unbowed by debility, or their intellects dulled by age and senility? Not in this Church and kingdom. There are still gospel principles to study, sad homes to visit, meetings everywhere to attend. But above and beyond all, the temples open wide their portals for all who care to enter therein. No educational nor social standards bar the way, while age is never a handicap nor even distance a detriment. Temple clothing can be fashioned by aged fingers, talks to the young can be given every day in the week about the beauty and glory of temple service; while the record-work, the gathering and preparing of genealogical data is endless in its scope and extent, and the movement is gathering force every day. All men and women of whatever age or educational training can take an active part in this vital temple labor. Let our grandmothers assemble their youthful descendants while they ask a few such pointed questions as: Do you believe in temple marriages? What do you know about marriage for time and eternity? What are your objections to temple marriages? And

the grandmother will find herself in a wide, almost uncharted sea of youthful ignorance and prejudice which she can not satisfy nor correct without hours of study and prayer. Her work will open up before her in limitless possibilities. So we may all find use for ourselves and wide opportunity for loving, active service, as long as the flame of life burns in these aging bodies. And when the kind angel of death reaches over to snuff the fluttering light of life, we shall sink back on our last couch to pleasant dreams with the sure promise of wider fields of labor and more glorious realms of service.

BOOK NOTICES

One of the most charming expositions of beauty and nature has recently been published under the title of *God's Country, The Trail to Happiness,* by James Oliver Curwood. Mr. Curwood himself says: "Nature is my religion. And my desire—my ambition—the great goal I wish to achieve is to take my readers with me into the heart of this Nature. I love it, and I feel that they must love it—if I can only get the two acquainted."

The one objection that our Latter-day Saint readers would find in the book is that the author sets up Nature as a substitute for our Father in Heaven. The pantheistic, beautiful atmosphere of his book makes the subtle appeal of infidelity the more dangerous to young, uninformed minds. However, the readers of the *Magazine* would not be thus troubled in reading the book.

This book is published by the Cosmoplitan Book Corporation, 119 West Fortieth Street, New York.

A book, *Christianity The Final Religion,* written by a Christian minister who has had wide experience in Mohammedanism, has just been published by Erdmans-Sevensma Co. Grand Rapids, Michigan, and is written by the Rev. Samuel M. Zwemer. The Chapter titles indicate the nature of the book and the conclusion reached by the Rev. author appeals to L. D. S. readers. Certainly the foundation thought of the triumph of Christianity will meet with general approval.

TWILIGHT

Maud M. Cook

How calm, how peaceful, in twilight, as day
In silent regret to the night gives away,
And stops, in passing, to shed mellow light
Over all, as a last loving touch ere her flight.
A light, gentle breeze just stirs the trees,
And whispers so gently of comfort and ease.

How calm and how peaceful, is the twilight of life,
After the toil, the turmoil, and strife
Have passed; and left only the peace sublime.
Steals into the heart, this softening time,
Tempers the sorrows, brightens the joys—
It brightens the pearls, discarding alloys—
Surrounding it all with love's golden rays,
Covering life's twilight with life's richest rays.

HE LOVES ME

By Abbie R. Madisen

He loves me, he loves me,
  This I do know,
For his eyes and his lips
  They tell me so.

He speaks not a word,
  Just laughs and crows,
But by these very signs
  A mother knows.

W. R. McDONALD, Pres. D. H. CANNON, Mgr.

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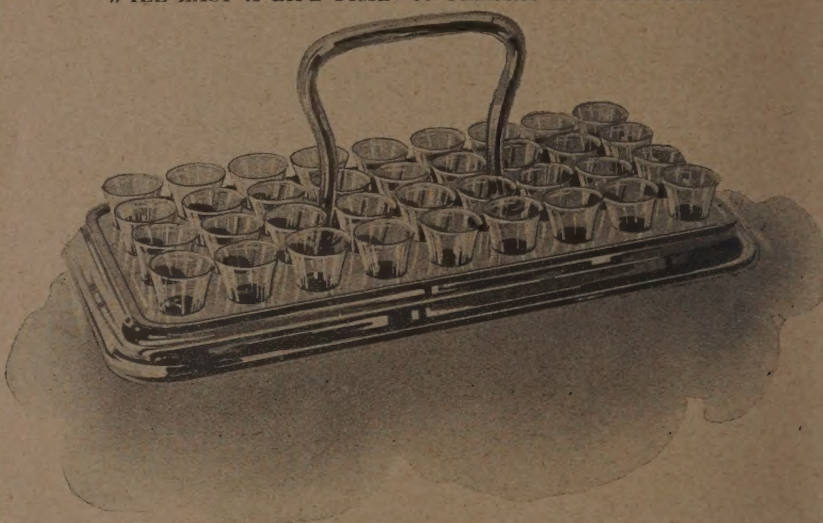

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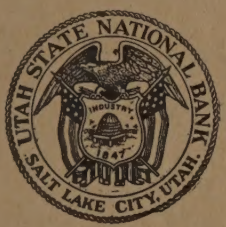

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